The Bombay Guardian.

A CHRISTIAN WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXV. NEW SERIES—No. 43. SATURDAY, NOVEMBER 2, 1889.

RS. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE RS. 7-10
SINGLE COPY ANNAS TWO

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WEEKLY REVIEW.

—IT is stated on what appears to be good authority that Saturday has been finally settled upon as the day of departure of the English mail from Bombay all the year round; and that the mail will be closed early enough in Bombay to permit of the customary Saturday half-holiday.

—THE Calcutta *Statesman*, in condemning the haste with which the Official Secrets Bill has been rushed through the Viceroy's Council, discusses the measure adversely at considerable length. "That the practice of purloining papers and communicating them to the press," it remarks at the commencement of its article, "is open to very strong objection is felt by every one instinctively. At the same time it is impossible to shut our eyes to the public injury that frequently results from the Government withholding papers from the country that it should communicate frankly thereto. Where it does not do so, there is but too often an unworthy reason for withholding them, when it becomes a question of casuistry whether the subordinate officials in its employ are justified in supplying the information which the Government withholds. These very officials themselves, it must be remembered, are as much servants of the public as the men above them; and we can easily imagine an honorable man in subordinate position persuading himself that it is his positive duty to make the public aware of what the Government is doing without its knowledge." The *Statesman* article then proceeds to give instances in which it is maintained that great public service was rendered by the unauthorised publication of unworthy or wicked official documents. Our contemporary's list might be considerably added to. The article thus wisely concludes—"What India wants is not an Official Secrets Bill, but the abolition of all secresy, and open administration before the whole world." An administration conducted upon righteous principles does not need the aid of darkness.

—THE *Statesman* shows a true appreciation of the gravity of the situation when it says (in its weekly edition of last Saturday) that "since the time when the direct rule of India was assumed by the Crown, and the old style and title of Governor-General was merged in the more monarchical appelation of Viceroy, we can scarcely remember to have seen a more deliberate attempt on the part of the Government to evade their own solemn promises and distinct and emphatic instructions from the Home authorities, than in the present disgraceful shuffle at Simla over the Cantonments Bill. The rules and regulations in force under the old Contagious Diseases Acts are apparently now to be re-affirmed and legalised under a Protæan enactment, so-called a Cantonment Bill. . . . . It behoves the Government to take care how far they alienate the sympathies of the non-official classes, by ignoring public opinion, by falsifying their public utterances, and by persisting in courses that are an outrage to public morality and a distinct evasion of the will of the English people pronounced through the House of Commons."

—MR. SPURGEON, writing to Mr. Avery, one of his old students who is settled in America, says: "I would sooner die than incur the Divine displeasure, and the curse of coming generations, by being false to the responsibilities of a threatening hour. It is very fine to talk of our forefathers, and then to flinch when our circumstances become somewhat like theirs, as to trial and difficulty. We best honour the faithful by being like them." In the same letter Mr. Spurgeon says he has so much laid upon him that leisure has become almost a foreign word to him.

—MANY persons do not understand that newspaper telegrams are often manufactured to order, and are, therefore, frequently anything but accurate. A telegraphic agency is open to a multitude of (to the outside public) mysterious and unknown influences. A great deal could be written upon this subject. It is only mentioned here to call attention to a telegram in regard to a notorious infidel which the Central News Agency has thought it worth its while to transmit to India. The telegram reads:—"Mr. Bradlaugh has been ordered a trip to India for the benefit of his health, and will start on November 14. He proposes to stay in Bombay to attend the meeting of the Congress. *Special prayers for Mr. Bradlaugh's recovery were offered on Sunday in Northampton Episcopal and Dissenting Churches.*" It may or may not be true that Mr. Bradlaugh has been "ordered a trip to India," and that he will start on Nov. 14th. It is certainly untrue that prayers were offered for his recovery in the Episcopal and Nonconformist Churches at Northampton, in the sense which the telegram is evidently designed to suggest. That prayers were offered for his eternal salvation, there is no reason to doubt. No Christian minister wishes to see even the most violent blasphemer die impenitent, with all that such a death implies.

—A NUMBER of influences had combined to corrupt Northampton prior to Mr. Bradlaugh's candidature for a seat in Parliament for that town, not least among which was the abnormal number of liquor shops, the trade of which no doubt was stimulated and forced by a local brewery. The further blight which Parliamentary representation by an infidel has brought upon Northampton was not unforeseen by earnest Christians living there at the time of his first appearance as a candidate. A faithful clergyman, pained beyond measure at the candidature of a notorious blasphemer and disseminator of immoral doctrines that corrupt youth and strike at the foundations of civilized society, brought upon himself unmeasured abuse by ungodly men by preaching a warning discourse from the words of the raving cry of the rabble in Pilate's judgment hall, "Not this man, but Barabbas." It speaks badly for the wisdom of the leaders of the National Congress movement that they are willing to accept as a leader a man whom the solid and virtuous portion of English society look upon with shame and abhorrence.

—INFIDELS and free-thinkers are constantly asserting that Christianity is dying out. The wish is father to the thought in their case. They shut their eyes and then declare that it is dark. Their assertions are not the result of careful enquiry but the reverse. They are very careful not to enquire. They read all the atheistical publications of the day, the current novels, the daily papers, the "society" magazines, but they do not read the Christian literature, or attend where Christians congregate, or they would see that the Gospel was never so widely spread as now, or its doctrines more firmly believed in. There may be some base metal among the gold, but the gold is there, shining brighter and brighter, and the "day shall declare it" to the confusion of all who reject the Christ of God, by whatever name they call themselves.

—THE Rev. H. E. Perkins, of the C. M. S., sends a very interesting account of the work at Amritsar to the C. M. S. *Gleaner*. Their preaching hall in the city, known as the "Sat Sangat Sabha" or the "Assembly of the Virtuous," is often crowded with attentive listeners, so much so that on some occasions the missionaries, ladies, and Native Christians have been obliged themselves to stand, or sit upon the floor. The present hall is not large enough for the work that might be done in that city of 152,000 souls. Mr. Perkins is desirous of securing two or three more similar places in different parts of Amritsar. The "Sat Sangat Sabha" is held on a monthly rental, but the missionaries wish to purchase or build the new halls in places where they can have a clear space in front for open-air meetings without obstructing the traffic. They find some difficulty in finding a site for building, as land, though easily procurable for other purposes, is often refused to the missionary. No doubt care will be taken not to make the new halls less accessible than the present one, which opens to a main thoroughfare like an ordinary native shop. Preaching places should be not less invitingly open to passers by, than liquor shops and opium dens. The success of having halls right on the street has been demonstrated in Paris in the McAll Mission.

—THE *India Watchman* for November, writing on the Christian Karens of Burmah,

says—"These noble Karens continue to be the marvel of the Christian world for evangelistic and generous character. They number now nearly thirty thousand, and we gather that the combined contributions in money and labour given for the support of their preachers and schools, church building, maintenance of missionaries to the heathen beyond their own limits, and special objects such as hospitals, halls, etc., comes very nearly up to Rs. 200,000 for the last year. Upwards of Rs. 6 *per capita*. At this rate the Karens may be depended upon to evangelize no small part of Asia. God wonderfully blesses them, for they give of their poverty. There can be no explanation of their giving except that they *believe* it is better to give than to receive. They are poor; the soil is very rich, but the people are common rice cultivators, whom God's blessing enriches. Would that all Native Christians and missionaries would take the lesson of the Karens to heart."

—Wallace J. Gladwin, in a letter from America to the *India Watchman*, tells a pathetic tale of heroism. Another touching case, he writes, has occurred of a workman faithful to death in peril. An engine-driver on the Wabash Railroad felt the symptoms of a paralytic stroke coming upon him. Several of his relatives having died in that manner, he apprehended his end to be near. He knew about the time the fit would reach its fatal point. He carefully looked at his watch to see if he could take his train safely into the depot at Sparta. If he could not control his engine, there might be a fearful collision. He was extremely anxious, and told his fireman what to do if death overtook him before he reached the station. He put on all speed, —the train flew on,—he felt the benumbing grasp of death coming over him,—his right hand was already useless. At last the station came in sight, the dying engineer seized the lever with his left hand and shut off the steam. Then the cold hand of death turned down the life-valve of his heart. He was lifted from his engine into a cab, and died in a few minutes. This reminds us of the heroic John Maynard on the Lake Erie steamer. How brave men are in these battles of human life! Why are not all God's children equally devoted to His glorious service in the rescue of precious souls?

—The London *Christian Commonwealth* has arrived this week in an enlarged form. It was originated eight years ago (how quickly the time passes!). Its first numbers were issued under the joint editorship of Henry Varley, W. T. Moore, M. A., and J. W. Kirton, LL.D. Messrs Varley and Kirton probably soon found their evangelistic and lecturing engagements incompatible with editorial work, for it was not long before Mr. Moore was left in sole charge at the helm. Under his editorship the *Commonwealth* has had a useful career. It has on several occasions rendered distinguished service to the cause of national righteousness. Long may it live to champion evangelical religion and purity of national life against veiled scepticism, open infidelity, and political corruption and injustice. Neither Henry Varley (although now in Australia) nor the popular author of "Buy your own cherries" have forgotten their early love, for contributions from their pens may still be occasionally found in the *Commonwealth* columns.

—In reference to the Syrian Church case, which has excited deep and widespread interest, the Madras *Eastern Star* of October 26th says—

At last the Royal Seal has been affixed to the recommendation of the Royal Court of Appeal, and the adherents of the Patriarch of Antioch have scored a signal legal victory over their brethren, the Independent Syrian Christians. History is simply repeated here. The past ages of Church history invariably point to the fact that the worldly powers always side with that which is against all truth and nobility. . . . . The defeated party will now be deserted by all its worldly, weak-hearted and weak-minded members. The sterling few will be left. It has a future before it, full of the most glorious and heroic enterprises. To penetrate and to conquer is its work. It has a future full of dangers and trials, disappointments and rebuffs, but withal a future such as those of Martin Luther, of Calvin, and of Knox, a future in which Christ and His angels shall be its fellow-workers, and in which it shall fight its way to that crown of glory which encircles the brows of the Martyrs and Apostles. The passive state of the Syrian Evangelists must now be made active. Their latent energy must be converted into potential. Their conservatism and their pride of birth and long Christian ancestry must be laid aside. They must shake off the shackles of "society." They must come forth and preach Christ crucified and receive with joy and with love every convert they make, be he *Brahmin*, *Nair*, *Chokon (Ezhavan)*, or *Cheruma*. It is probably to effect this and to find workers amongst His own Indian people that God has brought the Independent Syrians to this plight. We can only say, "March on, brave brethren, and God shall crown your efforts with complete success."

—The Wesleyans in England have begun their district foreign missionary anniversaries. At the inaugural one held at Leeds just before the departure of the last mail, promises amounting to one thousand pounds were received towards the funds of the Wesleyan Foreign Missionary Society.

—The English Christian papers are again this week, filled with reports of Conferences and Christian gatherings in multiplicity. The summer and autumn months, instead of being altogether vacant and holiday seasons, are getting more and more filled up with these meetings of Christians to talk and pray over the things of the Kingdom. There are, as usual, the ordinary denominational gatherings, the Church Congress, the various Methodist Conferences and district meetings, the Congregational and Baptist Union meetings, all more or less ministerial in their character. But also a number of extra-official gatherings, conventions, and conferences held in various centres throughout the United Kingdom. These Conferences bring blessings to the cities and towns where they are held, resulting in the deepening of spiritual life in those places and an increased activity in the Lord's work.

—Not the least notable of those recently held, has been a "Conference Concerning Israel" which the London *Christian* reports at considerable length in its last issue to hand. It was held at Mildmay, London, October 1-3. Among those taking part were Dr. Adolph Saphir, Dr. Edmond, Dr. Donald Fraser, Rev. John Wilkinson, Canon Fausset, Mr. G. H. Pember, Rev. H. E. Brooke, with many other well-known prophetical students and British and Continental workers among the Jews. The subjects were arranged under the various heads of "God's purpose in Israel," "Missions to Israel," "God's dealings with Israel," "The Church's duty to Israel," &c., &c. The afternoon gatherings were given up to detailed accounts of work among the Jews. All the speakers testified that the tone and temper of the Jews towards Christianity had every where changed for the better during the past twenty-five years. Interesting particulars of work for Jews in London, Constantinople, Vienna, Tiberias, and Morocco were brought forward by labourers in those fields. The Rev. C. A. Schonberger from Vienna said:—

A great impetus to the cause of Christ among the Jews, was the "coming out" of Rabinowitz. The Jews of Russia esteemed him as a patriot, and when such a man all of a sudden came forth and declared Jesus to be the Messiah, they could not but think there was something real in Christianity, and a spirit of inquiry was aroused. The distribution of the 100,000 New Testaments sent by Mr. Wilkinson would never have been carried out as it had been, had it not been for Rabinowitz. It was dangerous sometimes in Russia to offer a New Testament to a Jew; but if Rabinowitz was by the distributor there was no need for fear. His influence and popularity are great. These two dauntless witnesses for Christ—Rabinowitz and Lichtenstein—are, by the success of their work, showing that a happier time is drawing near for God's ancient people. The Jews are coming to Christ, and in a way which will soon bring about a revival all over the world. Rabinowitz is still proclaiming with great power and unabated zeal that Jesus is the Christ, the Messiah of Israel, as well as the Saviour of the world. The Jews still flock to hear him, and his influence is still far-reaching. His printed sermons and pamphlets are widely read, and he remains a powerful instrument in the hand of the Lord for the evangelisation of Russia.

—The ritualistic proceedings during the Church Congress at Cardiff, alluded to in our issue of last week, were not passed over without protest. Evangelical Churchmen at the great Welsh port made a serious and dignified protest. The local Secretaries to the Congress thereupon expressed "their sincere regret that pain should have been caused to any of their brethren who have attended the present Congress." The painful incident therefore drops without the ritualistic show being considered a precedent to be followed at future Congresses.

—The Viceroy is on tour. Last Monday, at Peshawur, as the telegraph informs us, he held a levée, and gave a large and fashionable dinner party. "After the levée an adjournment was made to the grounds, where, in a sort of amphitheatre, a Khattak dance was given." On Tuesday morning he drove through the city, and received an address from the municipal commissioners. "The Viceregal party then visited All Saints' Church, noted for its carvings, and the Edwardes Church Mission School, under the Rev. Mr. Jukes. Here an address was presented, to which the Viceroy replied, referring to the good work done by the Church Mission." The same evening the Viceroy attended a ball given by the residents. "Their Excellencies arrived about ten o'clock and were received by the committee. . . . . The feature of the evening was a reel by two Pipers of the 74th Highland Light Infantry playing, whilst about twenty officers and ladies danced to the inspiriting strains." No wonder the Panjabis get somewhat confused as to what constitute the real elements of Christianity.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY SUNDAY SCHOOL UNION

AT THE TOWN HALL.

The grand rally of Sunday School children, with their parents and teachers, at the Town Hall, Bombay, on Saturday last, may be considered a great success. There must have been nearly a thousand souls gathered in the great Hall, while the heartiness of the singing, the attention and good behaviour of the children, and the tone of the speaking, left nothing to be desired.

Rev. T. H. Greig, of St. Andrew's Kirk, presided, and opened the meeting with prayer. In introducing the speakers he said he hoped that all present had come in the spirit of prayer, asking for a blessing on the gathering that afternoon. All who had come in that spirit would get a blessing, for the Master was waiting to bless.

THE SEED IS THE WORD.

Mr. James Morris, C. E., was the first speaker. He recalled a reminiscence of his boyhood, when he sat among a large gathering of Sunday scholars in a large London chapel, to hear an address from a celebrated minister of those times. He remembered the text and the greater part of the address to this day. He could not help thinking that he was addressing those who would be the future men and women of Bombay. He had seen one generation grow to manhood and womanhood in Bombay, and if the Lord spared him, he expected to see those before him grow to take their places in the world as the men and women of the future. What was that future to be? The kingdom of Heaven was likened to a grain of mustard seed. The seed was the Word of God. A beautiful plant came from the tiny, round, uninteresting seed, because there was life in it. Life which laid hold of the sun and air and rain to feed and develop it. But the seed was no use till put in the ground, so the seed of the Word must be put into prepared ground, into the human heart. There is a power and life in the Word of God which works in the human heart like the seed in the earth. David said, "I have hid thy Word in my heart that I might not sin against Thee." God is in the Word of God and dwells in our hearts by His Word. If they had the Word of God in their hearts they would grow into the men and women they should be. The thought he would have them take away with them was, "Trust in the Lord with all thine heart and lean not to thine own understanding." They that trust in the Lord shall never be confounded, they that trust in the Lord shall be saved.

SERVICE FOR CHRIST.

Rev. E. S. Hume, of the American Marathi Mission, pictured out to the children the life of William Carey, first as a cobbler in an English village; then as a teacher of languages, a preacher and translator of the Bible in Calcutta. Carey was a great man; the secret of his greatness was his love for Jesus Christ. There may have been greater men, but none have surpassed Carey in his service for Jesus Christ. Paul's proudest title was "Paul the servant of Jesus Christ." He came this afternoon to recommend the same service to the children before him, the service of Jesus Christ. That service must be whole-hearted, they could not serve Jesus and any one else too, it must be Jesus only. No man can serve two masters. Great service brings great responsibility. If you want to be great, serve, serve! It is great to serve Him, and the highest honour to covet is the title, "Servant of Christ."

CHARACTER BUILDING.

Rev. J. E. Robinson, Presiding Elder of the M. E. Church in Bombay, said:—I speak to you this afternoon as a little army of builders. There is not a boy or girl here who is not building. Like the coral islands built little by little by tiny insects in the sea, so you are all by little actions building up character. Character is what we really are in God's sight, not what we seem to be to ourselves or our friends. God's Word says, "Every man shall bear his own burden," that is, the responsibility of his own character. In building we must first have a good foundation. God has laid a foundation for us,—Jesus. Personal trust in Jesus is the foundation on which character must be built. Next it must be built of good materials, not of deceit and wrong-doing. Then it must be built to the right pattern. Moses' Tabernacle was all made to God's pattern. Our pattern is in the beatitudes and the Sermon on the Mount (Matthew v. and vi). How do your livesa gree with this, and with the fruits of the Spirit? (Gal. v. 22). If these form your characters, your lives will be such as your best friends and God will approve. The characters we form in life will go with us to the judgment seat of Christ.

TREASURE IN HEAVEN.

Rev. J. M. Macdonald, C. M. S., of Girgaum Mission Church, said that as he looked upon that assembly of little ones he was possessed with a great longing that all should know Jesus, the Friend of little children. He wished to speak of Jesus as a Treasure. The Lord tells us to lay up treasure in heaven because it will be safe there. If children have something of their "very own" they are anxious it should be safe. He told of a little girl who had a pet lamb that she loved very much, but it died; then her father got her a canary, and that died, but afterwards she was led to get Jesus for a friend, and He could never die. After some interesting particulars about the children's sea-side services in England, Mr. Macdonald urged all present to join the Children's Scripture Union, an association of children who were pledged to read a certain portion of Scripture daily. There were 500 members of this Union in Bombay already; he had ordered 1,200 member's cards for the New Year and hoped all would join. The Union numbers nearly 400,000 in all parts of the world.

Hymns were sung between the speeches. Mr. Herbert Fido presided at the organ, and Mr. M. T. Carroll, the Hon. Secretary of the Union, conducted the singing. The meeting was concluded by singing the doxology and prayer.

WHAT MADE A BOY A MISSIONARY.

Dr. Cyrus Hamlin has told in a five-minute speech how it was he came to be a missionary. He said, "In the vast majority of cases missionaries are made by the influence of the family. My widowed mother made me a missionary. She had me read every Sunday out of the *Panoplist*, and then later out of the *Missionary Herald*. We had in those days in our town a missionary contribution-box, a cent-box, and we were encouraged to earn some special cents for that box. I remember well one occasion which was, I think, a turning-point in my experience. When the fall muster came every boy had a pocketful of cents to spend. My mother gave me seven cents, saying, as she gave them, 'Perhaps you will put a cent or two into the contribution-box in Mrs. Farrar's porch on the common.' So I began to think as I went along, shall I put in one or shall it be two? Then I thought two cents was pretty small, and I came up to three—three cents for the heathen and four cents for gingerbread; but that did not sound right, did not satisfy me, so I turned it the other way and said four cents shall go for the heathen. Then I thought, the boys will ask me how much I have to spend, and three cents is rather too small a sum to talk about. 'Hang it all,' I said 'I'll put the whole in.' So in it all went. When I told my mother some years afterward that I was going to be a missionary she broke down, and said, 'I have always expected it.'"

The Sunday-school Society for Ireland has issued its 79th annual report. During the past year the Society circulated over 7,000 Bibles and 3,000 Testaments, in addition to various other school requisities. There are connected with it 1,994 schools, 14,583 teachers, and 167,143 scholars.

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—Bombay will shortly lose the Rev. W. Bell, M. A., pastor of the Baptist Church in Bellasis Road. Mr. Bell's health has for some time been in an unsatisfactory condition. Many will hear with deep regret of the prospect of his leaving India.

—Mr. A. W. Prautch, of the M. E. Mission, accompanied by Mrs. Prautch, arrived in Bombay last Saturday morning, after his furlough in America, looking hearty and robust.

—Mr. W. Ashdown (late of the well-known firm of Gostling, Morris, and Ashdown, Bombay), having retired from active participation in business, intends to devote himself to missionary work in India.

—Miss Gange, a daughter of Rev. E. G. Gange, has been bidden an affectionate farewell by the congregation of Broadmead, (Baptist) Chapel, Bristol, previous to her leaving for India, to engage in work as a Zenana missionary.

—Four clergymen, one unordained Cambridge graduate, and three ladies have been accepted by the Church Missionary Society for foreign work, viz.:—the Rev. W. Wallace, M.A., of Trinity College, Dublin, Curate of Portaferry; the Rev. J. W. Fall, B. A., of Cavendish College, Cambridge, Curate of Walcot, Bath; the Rev. E. B. Beauchamp, of the London College of Divinity, Curate of Wotton, Surrey; the Rev. E. A. Douglas, M. A., of Christ's College, Cambridge, Curate of Hendon, Sunderland; Mr. J. W. Hill, B. A., of Corpus Christi College, Cambridge; Miss E. C. Wardlaw Ramsay, Miss E. M. Hall, and Miss M. Tynan. Mr. Beauchamp has been appointed to Pakhoi, South China; Mr. Fall to the Vice-Principalship of the College of Kandy, Ceylon; Mr. Douglas has been appointed to Tinnevelly and will accompany the Rev. J. Barton; Miss Wardlaw Ramsay, who is a sister of Miss Alice Wardlaw Ramsay of East Africa, will go as an honorary missionary to Palestine; Miss Tynan will go to Yoruba; and Miss Hall to the Orphanage at Agarpara.

—Eight students left Regent's-park College at the end of last session, and of that number one has been accepted by the Baptist Missionary Society for work in Italy; another has given himself as a missionary for India, and two others have been appointed to the Congo Mission.

—Mr. Sumant Vishnu writes to the *Dnyanodaya* that arrangements have been made for him to study at the Theological Seminary at Hartford, Conn, and for Mrs. Sumant at a Medical Institution in Philadelphia. Both are in good health and encouraged at the prospect before them.

—A useful work is going on at Amritsar in connection with a branch of the Church of England Zenana Society. The ladies there have, in addition to their Zenana, Educational and Hospital work, a refuge for outcast women and a school for the teaching and support of the blind. They have now seven inmates in the Refuge, and find that the Bible is gaining a hold upon them though at first they listened unwillingly when it was read. The blind school has ten pupils and a blind Christian teacher. The women make baskets and knit string doormats which are useful and saleable articles, some of them also knit stockings very nicely.

—The Rev. A. G. Norman of the Boys' School at Amritsar notices as one sign of awakened interest in spiritual things that the boys now, many of them, bring to school nicely bound reference Bibles of which they are very careful, instead of an old tattered copy which they could secure for a few annas.

—One result of Dr. Grattan Guinness' tour in America is that three new missionary Training Homes have sprung into existence "destined we trust" writes Mrs. Guinness, 'to exceed in usefulness Harley House, Doric Lodge and Hulme Cliff College." They are to be similar in character to these," 'undenominational, broadly evangelical, practical, spiritual, humble, and unworldly and consecrated to the benefit of

the Regions Beyond." These institutions are situated respectively in Boston, Kansas City and Minneapolis. Dr. Gordon will be the director of the first. Dr. Guinness has also formed a Soudan Mission which is to be:—"(1) Pioneer, to prepare the way into the field, and to start churches and Y.M.C.A.'s that are doing nothing, in mission work. (2) Western, for these great States west of the Mississippi, with Kansas city as their centre. (3) A young men's movement especially (though women may join). (4) Undenominational and evangelical. (5) Self-extending and self-supporting; that is, each member promises, first, to pray for the Mission; secondly, to give to its support; and thirdly, to secure another member. It is arranged that a mission band in each town will meet periodically, unite in prayer and conference, co-operate in the selection of officers, in the circulating of intelligence and the choice of their foreign representatives, as well as their support. Already many branches have been organised.

—Mr. and Mrs. Matthews, with Paddy and Jennie Swift, two Aborigines, have recently addressed a number of meetings in and around London, with the object of interesting Christian friends in the work of the Maloga Aboriginal Mission. Mr. Matthews greatly interested a large audience in Exeter Hall by his narrative of the origin and progress of the Mission, and much sympathy was evinced in the good work. Paddy Swift and his wife were on the platform attired in the dress which is worn by the aborigines in their roving state. Paddy exhibited several of the implements of warfare, including the boomerang, club, and shield, used by the wild black men of the bush, and gave a bright testimony to his faith in the Lord Jesus. "I'm a black fellow," he exclaimed, "but I've got a white heart; I've been washed in Jesus' blood." Mrs. Swift also delivered a lively address, pathetically appealing to her white English friends to stir themselves up to do more to help the work of evangelising the neglected blacks of Australia. Mrs. Matthews with Paddy and Jennie intended leaving for Australia on October 31, but Mr. Matthews purposes remaining in England for a short time to address further meetings on behalf of their Mission.

—The Poor Children's Aid Society in London last winter supplied 104,640 meals gratuitously to half-starved children attending the elementary schools, and clothed nearly 3,000. The society desires to double its work this year if the means are forthcoming; £1 will supply meat for 240 children.

—Richard Weaver, whose name is well known in England as a veteran revivalist, is we regret to learn, suffering severely from bronchitis. He is confined to his room, and it is not expected that he will be able to undertake any evangelistic engagements during the coming winter.

—At a meeting of the Baptist Forward Movement, at the house of Mr. W. R. Rickett, at Hampstead, on a recent Saturday, a few gentlemen subscribed among them £2200 towards the £5000 required to establish the "Forward Movement" at John-street Chapel, Bedford-row, on a firm footing.

—At the annual conference of the Hawaiian Evangelical Association considerable discussion took place in consequence of the methods adopted by the Roman Catholic priests at Molokai, who have charge of the leper children, and forbid those who are Protestants to read the Bible, or to attend on the religious instruction provided by the two Evangelical Churches in the leper-settlement for the Protestant lepers. It was decided to bring the matter before the Hawaiian Board of Health, with a view to securing for the leper children religious training in the faith of their parents.—*The Christian.*

—Mrs. Leavitt proposes to continue her world's temperance crusade *viâ* North Africa to Palestine, returning westward to England, then home *viâ* South America.

—The National Women's Christian Temperance Union Convention is to be held this year, November 8—12, at Chicago.

—Last week it was our pleasure to record eight baptisms at Rajpore in connection with the M. E. Mission. The Lord has now given two more souls to the workers there, both well-to-do Hindus, who were baptised by the Rev. F. J. Blewitt on Saturday last.

—An English nobleman has sent £100 to be devoted to the Home and Medical department of the Sailor's Rest at Naples. The work there is steadily developing. Entries in the log-book show that thirty nationalities have found a temporary home in the Rest, or received comfort and instruction there, and these comprise the shipwrecked mariners in more senses than one, the seamen who come daily from the hospital to spend a few days, or from the ships in the evening, also the cultured gentleman, and the destitute and weary traveller daily passing through this great city. It has been decided by the committee of the Rest to take larger premises in a street fronting the shipping.

—An English speaker stated these facts, in a recent missionary address as to amounts given to Foreign Missions by private individuals. One whose income is £2,000, lives on 200 dollars, and gives £1,800 away. Another whose income is £8,000 lives on £250, and gives the balance away. Another, a lady, spends her time as a governess, and out of the £100 that she earns, keeps £50, and gives the other £50 away. Another, who earns £1,500 a year, lives on £100, and gives £1,400 away. Some day those of whom we think but little will stand out as millionaires, because of the treasure they have sent on in front.

—A terrible tale of suffering in the far North is told by Rev. E. H. Black, Church of England missionary near Fort Simpson, who has just arrived in Winnipeg. The season has been a very hard one for the Indians, owing to the absence of reindeers and the impossibility of hunting the moose successfully, on account of the lack of snow. Ten persons succumbed at Fort Wrigley. Mr. Black fears that the mortality during the coming winter will also be great unless there comes a heavy fall of snow. Provisions, he states, gave out at the fort as early as last January. Flour is dear enough there at all times, the regular price being 30 dollars a bag at Fort Wrigley, while it is 27 dollars a bag at Fort Simpson. But Mr. Black says he would have given 200 dollars a bag if he could have purchased some and given the Indians a share. The distress in that district is really terrible and the suffering intense. He had to leave himself to avoid starvation. At Fort Laird seven died from starvation last winter.—*Christian Cynosure.*

—The Autumn Session of the Baptist Union met at Birmingham this year. On Monday about a thousand delegates were welcomed by the Mayor at a reception in the Council House. Missionary sermons were preached on Tuesday morning at three different places of worship by the Rev. J. Graham Tarn, of Cambridge; the Rev. F. B. Meyer, of Regent's Park; and the Rev. J. Vincent Tymms, of Clapton. Six missionaries were solemnly set apart for service—three for the Congo, and three for India. The Rev. Principal Fairbairn preached a missionary sermon in the afternoon at Carr's-lane Chapel. The presidential address of the Rev. J. T. Wigner was delivered on Wednesday.

—Messrs. Chas. Inglis and Leonard Weaver are being much blessed in America. Their meetings in New York proved to be times of refreshing, both to Christians and the unsaved. Mr. Inglis has gone to the West for special meetings, and Mr. Weaver is at Toronto.

—Although the printing presses at Beirut are working night and day, they cannot supply the demand for the Arabic Bible.

—Iceland is entirely Protestant, with a population of 70,000. It has neither theatre, nor police, nor prison, and not even a justice of the peace!

—It is said that the native Christians in Japan, with less than one shilling a day as an average for wages, contributed last year 26,000 dollars to mission work.

General News.

—The Peninsular and Oriental Company have made elaborate arrangements for Prince Albert Victor's voyage to India in their steamship Oceana.

—A terrible accident occured at the Hattras Station on the East Indian Railway on Monday night. A jemadar turned down the mail train into the siding instead of on to the main line, with the result that the engine and brake van and a third class carriage were smashed. Fifteen Native women, one girl and one boy in the latter compartment were killed, and thirty-nine persons were injured.

—The authorities in Southern India are now considering the question of the employment of young ladies in the post office. An experiment which is being tried at Utkamund will soon be stopped, the postmaster-general being of opinion that such an experiment should be made only where there is a post-mistress, as at Salem. The Uty female clerks will be transferred to that town.

—At a meeting of the Bombay Millowners' Association held on Tuesday an interesting report was submitted, showing the work done at the various cotton spinning and weaving mills in Bombay, during eighteen months up till 30th June last. During twelve out of the eighteen months the conditions of industry were most favourable and the large profits earned gave a marked impetus to the erection of new mills, with the result that the number of mills in all India working and in course of erection were increased by ten, and three new mills were contemplated in the North-West Provinces: one pleasing feature in the trade was that the exporting of cotton yarns to China continued to develop. If the iniquitous opium traffic with China were to be stopped, legitimate trade would immensely increase.

—We understand that it is proposed to send a Congress deputation, consisting of the representatives of the different provinces of India, to England after next Congress is over, and that these gentlemen, will be asked to travel over all parts of England and Scotland lecturing on the political condition of India and trying to draw the attention of the British public to the measures urged by the Congress.

—One of the most remarkable feats of photography on record, according to the *British Journal of Photography*, is the photographing the terrible explosion at Antwerp, or if not the explosion, the immense cloud of smoke produced at the moment. The current number of *La Nature* gives an illustration copied from a photograph of the huge cloud that shot up in the air, roughly in shape like an inverted Florence flask, when the explosion occurred. It has been estimated as being seventeen or eighteen hundred feet across, and, according to the journal quoted, the cloud remained motionless for about a quarter of an hour, preserving the form recorded by the photograph. It seems very remarkable that just at the instant some one should have been ready with camera and plate and quick witted enough, notwithstanding the shock, to secure the view in time. The author of the negative is given as M. L. Van-Neck.

—The North British Railway has in its employ two ladies acting as station "masters." They are called collectors, wear no uniform, nor are obliged to have a liveried staff of assistants. The stations entrusted to their care are Ewesley and Brinkburn, in the neighbourhood of Rothbury, in Northumberland.

—A recent discussion about the height of trees in Victoria, Australia, brings from the Government botanist the statement that he has seen one 525 feet high. The Chief Inspector of Forests measured a fallen one that was 485 feet high.

—A Bilston Rechabite in his 73rd year walked 40 miles in 15 hours, including all stoppages. This gentleman has been an abstainer 51 years. Two years ago he walked 33 miles in 12 hours, including stoppages.

—Many towns in California are in danger from forest fires which are raging in various

parts of the State. The loss of valuable timber is great. Some fine residences in Lower California have been destroyed.

—In all Egypt there is but one lunatic asylum. Careful inquiry into the causes of insanity in the Orient shows its antecedents to be the same there as elsewhere, excepting the use of alcohol, which is forbidden in all Mohammedan countries. This prohibition undoubtedly accounts for the comparative rarity of the disease in Egypt. To be sure, there is not the mad rush for wealth which characterizes Western life, but who shall say to what extent this "mad rush" is excited and pushed on by the use of stimulants. The cases in the Egyptian asylums are mainly due to the use of opium and hasheesh. Under consistent prohibition, which would exclude these drugs as rigidly as alcohol, lunacy would be very rare.—*The Union Signal.*

—Professor Laflin, whose authority on the subject is unquestioned, says: "In a cigarette there are five poisons: the oil in the paper, the oil of nicotine, saltpetre to preserve the tobacco, opium to make it mild, and the oil in the flavoring. The trouble with the cigarette is the inhaling of the smoke. If you blow a mouthful of smoke through a handkerchief, it will leave a brown stain. Inhale the smoke and blow it through the nostril, and no stain will appear. The oil and poison remain in the head or body.

—Canon Wilberforce is about to visit Australia. He will doubtless let his voice be heard on the temperance question, which lies so near his heart.

—The grape crop along the Central Hudson U. S. A., is not more than one third of the average yield this year.

—Several hundred Sioux Indians at Fort Abraham Lincoln, Dak., held the ghost feast for the last time on the night of Sept. 26. This feast, which they hold in great reverence, will soon be abolished forever by the order of the Indian agent. This feast is given by the relatives of those who have died.

—The entire business portion of the town of Cresco, Iowa, was burned Sept. 26.

—Another landslide is imminent in Quebec at the end of the Dufferin Terrace, the scene of the recent disastrous landslide. The city authorities, who might have averted the other calamity, now refuse to provide against a similar occurrence. The new fissure which has appeared in the rocks overhanging the ruins widens, and a frost or more rain would precipitate another portion of the terrace. Regardless of this a road is being built over the debris. The indignation of the people in danger is great. Their way of egress was closed by the fall of the rocks except by way of the dock and this is permitted to be completely obstructed by the unloading of cargoes upon it.—*Northern Christian Advocate.*

—A new field of usefulness is opened to artists in Ireland, says the *Methodist Times*. Miss Borthwick, a talented amateur, is utilising her stay in Donegal by painting eviction scenes. Many a brutal emergency man and wantonly careless police officer has "squirmed" at the sight of her sketch-book and pencil. Some time in the coming winter Miss Borthwick will exhibit her pictures in London—a collection which will be as unique as it is heart-breaking.

—The arrangements for the reception of Prince Albert Victor on his landing in India are now matured. It is intended that the 9th November, the day of his arrival in Bombay, shall be kept as a holiday by order of the Government throughout the Presidency. The P. and O. steamer Oceana is timed to arrive in Bombay at noon on the 9th November—an inconvenient hour on account of the heat of the noon-day sun. It is hoped that a telegram to Suez may accelerate the voyage so that the steamer will arrive in harbour soon after daybreak, and thus permit of the landing before 8 a.m. The Duke of Connaught will come from Poona by the night train. The Duke and Lord Reay will go on board the steamer to welcome the Prince and bring him ashore.

—A contemporary states that Sir William Wedderburn has consented to be the President of the Fifth Indian National Congress, and will shortly leave England for Bombay.

—A London telegram states that Miss Mary Crawley, certified surgeon in charge of the hospital for women and children in Edinburgh, has been appointed Physician to the family of the Rajah of Putiala, and to take charge of the female hospital in Putiala.

—An inspector of police, two constables, and a villager have just been tried at Shyankee, Upper Burmah, for torturing a Burman to death in their endeavours to extract evidence. The inspector was sentenced to a year's simple imprisonment and fined Rs. 300, one constable and the villager to transportation for life, and the other constable to seven years' rigorous imprisonment.

—The total number of deaths registered in Bombay during the week ending Tuesday, 29th October, 1889, was 419, being 11 less than the preceding week and 49 less than the week ending the 23rd October, 1888; 33 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 14; Brahmins, 17; Caste Hindus, 222; Hindu outcastes, 30; Mussulmans, 103; Parsees, 18; Jews, 2; Native Christians, 4; Eurasians, 3; Europeans, 5; while the rate of mortality per 1,000 of the population was 22·13. There were 85 deaths from remittent fever, being 1 more than the last week, and 17 less than the corresponding week of last year. There were 4 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 7. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 59, 22, and 11 last week, against 86, 87, and 12, respectively, in the corresponding week in the last year. During the week 355 births were reported in the different districts.

—The P. and O. S. N. Co's s.s. *Thames* with the outward English Mails of the 18th inst. left Aden for Bombay at 6 o'clock on Tuesday evening.

—The rate of exchange is now quoted at 1s. 4 11-16d.

Telegraphic News.

London, October 25th: The strike at Bristol among the dock-labourers has ended. The men, being satisfied, have resumed work. The men of other trades, however, continue in strike.

Athens, 25th: Princess Sophie of Prussia arrived here to-day, and received a perfect ovation from the people.

Sydney, 25th: At a meeting held here yesterday Sir Henry Parkes, the premier of New South Wales, proposed that a convention of the Australian Colonies be held to devise the formation of a Federal Government and Parliament to deal with national questions.

Tokio, 25th: The Japanese Cabinet has resigned.

London, 26th: The Envoys from the Sultan of Zanzibar have arrived at London, and have been presented to Lord Salisbury. They are going to Balmoral to see the Queen.

27th: It is reported that her Majesty the Queen will spend the winter at Florence with the Empress Frederick.—The funeral of the late King of Portugal took place yesterday with all due ceremony. Hundreds of the clergy attended in addition to the representatives of other nations and the high officials of State.

Athens, 27th: The marriage of the Duke of Sparta with the Princess Sophie of Prussia was duly solemnized to-day under most favourable circumstances, the weather being exceptionally brilliant. An impcsing pageant was presented along the route to the Church. The bride rode in a carriage drawn by six black horses, whilst his Majesty the King and the bridegroom rode alongside on horseback. The route from the Palace to the Cathedral was lined with troops and dense crowds of people, who manifested the utmost enthusiasm.

London, 28th: The Prince of Wales and Prince Albert Victor have sailed from Athens *en route* for Suez.

St. Petersburg, 28th: M. de Buetzow, at present Russian Minister at Athens, has been appointed Russian Minister at Teheran.

London, 29th: The twelve prisoners indicted at Maryborough on a charge of murdering Inspector Martin at Gweedore have pleaded guilty of manslaughter and nine of misdemeanour. Father Macfadden pleaded guilty of obstructing the police, and has been released on giving bail to come up for judgment if called upon to do so. The sentence on the others has been deferred.

Brisbane, 29th: The Rev. Mr. Savage, together with the native teachers and crew of the Mission Society's cutter, have been cruelly massacred by the natives in the eastern part of New Guinea. The Queensland Government have despatched the steamer Albatros to the scene to punish the murderers.

Berlin, 29th: A Bill has been introduced into the Reichstag to provide for the payment of an annual subsidy of nine hundred thousand marks for a period of ten years for a monthly service of steamers to East Africa.

London, 30th: The Queen received the Zanzibar envoys at Balmoral yesterday. Gifts were exchanged. The audience was brief but cordial.—One of the prisoners found guilty at Mary-borough in the Gweedore case has been sentenced to ten years, two to seven years, and one to five year's penal servitude. Ten others have been sentenced to terms of imprisonment varying from two to six months.

New York, 30th: Over a hundred thousand persons are rendered destitute by the failure of the crops for three successive seasons in Dakota, U. S, A.

London, 31st: Mr. Michael Davitt concluded his speech before the Parnell Commission to-day by asking the Judges to declare that the *Times* had failed to prove its case. Sir Henry James has begun his reply on behalf of the *Times*.

MEETING OF THE INDIAN TEMPERANCE ASSOCIATION.

A meeting of the Indian Temperance Association was held at the Temperance Hall, Colaba, on Monday evening. Mr. E. H. Grenon presided and spoke of the duty of all total abstainers to do their best to lessen the evils caused by drink that abounded on every hand. He went on to describe the physiological effects of drink. Besides doing bodily harm, it destroys moral perception. Citing the instance of Iowa, one of the United States, where a prohibition law exists, he said that it was a very flourishing State, and recommended a similar experiment in one of the districts of India. He added, a moderate drinker cannot be a successful preacher of abstinence. He recommended all to don the Blue Ribbon, and be proud of their colours.

Mr. S. Tomlinson, one of the Hon. Secs. of the Association, who had just returned from a trip round the globe, said that during his travels he had stuck to his principles of total abstinence, and thus showed by personal experience that any one can go through all the worry and trouble of travelling in unknown lands without the aid of drink. Describing his journey through Southern Italy, he said that milk or pure water could be had there with difficulty, whereas there was plenty of light wine to be had. Comparatively, Italy and some other Continental countries do not show as much drunkenness as Great Britain or the United States. Success of the Temperance movement depends upon ourselves. Government can make laws, but cannot govern the hearts and consciences of people.

Mr. E. H. Hamilton, a Christian worker recently from Chicago, recommended prohibition for Bombay as an experiment, and was sanguine that the good results achieved would bring other parts of India to follow the example of Bombay.

Mr. D. D. Gilder, the acting Secretary of the Association, then said that the World's Women's Christian Temperance Union of America had appointed a delegate to represent them at the forthcoming National Congress, which would thus bring the drink question prominently before the public. He expected the people of this country to back the efforts of the philanthropic ladies of far off America, if they could not take the initiative themselves. Next year was the centenary of the imposition of the liquor tax, and taking advantage of the occasion, a movement had been set on foot to draw up a petition for signature in India which would be presented to the Queen by the Temperance women of England. The petition was in circulation for signatures, a copy of the same being put on the table at the time.

The petition was largely signed at the close.

RESTING IN AMERICA.

"Travelling Agent" for India.

When I kissed my precious mother goodbye on the banks of the Mississippi, eighteen years ago, my expectation was to never return to my native land. Now that the Lord has directed me here, I have felt a special call to inform the public what grand openings for investment are now presented in India. When in Travancore last February I called upon the Maharajah, and in the conversation he spoke of the resources of his kingdom. He seemed anxious to have moneyed men come to his beautiful and productive land to develop its wealth. Suppose he had commissioned me as Agent to induce capitalists to invest their brains and means in working up the material wealth of that country. How much I could tell of that interesting kingdom. I would show the exquisitely carved cocoa-nut shell given me by the Prime minister, and speak of the abundant products of the cocoa-nut, and other plantations; then point to the image of a lion carved out of a block of plumbago six inches long, given me by the same officer, and tell of the rich mineral resources there. Would I secure investors and adventurers? Yes, just as soon as they saw a fair chance of making money, they would launch out and go to the uttermost parts of the earth.

But I have a far higher agency than the one above supposed, I am an ambassador for the King of kings, commissioned to tell of the immense resources of India. I am surprised that so comparatively little is invested, and that so few are willing to go into this grand enterprise. They know that all that they give and do for God's work in India brings forth 30, 60 and 100 per cent, yet they only invest cents where dollars ought to be given; they send out a corporal's guard when they should send a regiment.

This shows the need of earnest and urgent recruiting work. Missionaries are supposed to come home to rest. I am enjoying a splendid rest. It is just three months since I reached Iowa. I have worked in three States, and have delivered forty sermons and lectures, besides about two dozen "talks" in Prayer-meetings and Sunday-schools. The distance travelled I have not summed up; I have half-fare "Permits" on ten Railroads. Scores of letters and hundreds of circulars to newspapers &c., have helped to fill up the spare time. Of our excellent Indian periodicals, the *Banner of Asia*, the *Bombay Guardian* and the *India Watchman*, I have circulated hundreds, and a number have subscribed.

Several are asking about India as a field of work. Already one has entered a Mission Training School. As I did not urge him as much as he expected toward going at once, he proposed to start at once, paying his way to and in the field. But he concluded to take a brief course in a good Training Home, and I deemed it best under the circumstances. Some devoted and intelligent young people are offering, and I am confident that some useful workers will be introduced to India through my appeals this quarter. I love to speak to Sunday schools, the children love to hear of Mission work, and I am sure that when their hearts are properly drawn toward this great life duty there will be a splendid supply of missionaries in future years.

After all *quality* is far more important than *quantity*, in missionaries as well as in other things. Yes, we want *quality ministers*, those who are willing to pass some of the tests that Paul mentions:—"Much patience, afflictions, necessities, distresses, stripes, imprisonments, tumults" &c. And with these important outward marks, the absolutely essential spiritual marks:—"The Holy Ghost, the power of God, the word of truth," and the "much fruit" which Jesus loves so much to give and which Asia needs as much now as 1800 years ago.

God calls His people to *Pray*, to *Give*, and to *Go;* these three,—and the greatest of these is GO.

Wallace J. Gladwin.

Miles, Iowa.

STRAY NOTES.

By An Observer.

—A very specious but fallacious argument in favour of want of faithfulness in rebuking sin in high places appears in a religious contemporary. We are told that because there have been short-comings in our own past experience we must therefore lower God's standard for other people. This is not Christ's doctrine. The Saviour said that we must first pull the beam out of our own eye (become washed in His blood) and then pull the mote out of our brother's eye. With "the past under the blood" and the present consecrated to His service, we are as free to rebuke sin in others as John the Baptist or any other of God's faithful ones. Without rebuke of sin there can be no conviction of sin, and without conviction of sin there can be no Salvation from sin, hence the Divine obligation of the command "reprove, rebuke, exhort, with all long suffering and doctrine."

—It is emphatically God's will concerning us that we should look back on all the way He has led us and praise Him for it. But if we look back, it is not simply for the purpose of expecting that God will do *as great* things for us in the future as He has done in the past. We must expect *greater* things. His will concerning us is that we should go on from strength to strength, from victory to victory, and from glory to glory, always *growing* in His work. If we have borne fruit in the past it is His will that we should bear more fruit in the future, and if we have borne much fruit in the past it is His will that we should bear much more fruit in the future. Note John xv. 2, 8. David slew the lion and the bear when a mere lad. But he went on to greater things and slew Goliath, and greater things still and was the first to take Jerusalem from the Jebusites, and make it the holy city of God. We read in 1st Chron xi. 9 that "David waxed greater and greater: for the Lord of hosts was with him," and so, after securing Jerusalem for the chosen people of God, he went on and wrote his Psalms, the influence of which has extended and extended throughout the ages, until millions of every clime and nation have been blessed. God means the eternal results of the life of the most insignificant of His children to be mighty. Let us live in that thought.

BASIM FAITH MISSION.

We want to praise the Lord for His mercies to us. Our little "Church in" this "Wilderness" here, met together for a three days' waiting on the Lord during the divalee holidays.

On Friday morning at 7-30, the writer took the prayer meeting, and was led to speak from, "If the Son shall make you free, ye shall be free indeed." Some were led to seek freedom from sin and self. At 9 a. m., Bro. Philip Bhujan preached from Luke viii. 43-48, laying stress on the facts that the woman spoken of, though weak and sickly, determined to press through all obstacles to get to Christ, and that when she touched the hem of His garment, she KNEW she was healed. So must we press through every difficulty and get to Christ to be healed of our besetting sins. At 2-30 p. m., the writer gave a Bible reading on "giving diligence to make ourselves *workmen approved by God*." 5 p. m., street preaching.

Saturday morning the prayer meeting was led by Shanthi Bai, one of our young Native Bible-women, who gave us a talk, based on Rev. ii. 1-8, on being made perfect in love. Many of us were stirred to seek to be made thus perfect in love. At 9 a. m., Bro. Dhondeba Tukeram preached from "Take up the whole armour of God" &c. At 2-30 p. m., Mrs. Moore gave a Bible reading on "Do the work of an evangelist," shewing that an evangelist must first be made clean and then filled with divine power. "A fireless engine is no good. It may be spotlessly clean and filled with water and coal, but unless the fire be applied, all its cleanliness will be of no avail." 5 p. m., street preaching.

Sunday morning's prayer-meeting was led by the writer, who spoke on—"He that glorieth, let him glory in this, that he understandeth and knoweth Me, that I am the Lord." A man *can* know God: he *must* know God to be a Christian; he must *grow* in the knowledge of God.

11-30 a. m. This service will never be forgotten by many who were present. Two of the girls of our orphanage had given their hearts to the Lord, and desired to be baptised; and so we decided to baptise them at this service. When our precious little Lilly, aged 4 years, heard of it, she came to me and asked me to baptise her too. I told her to talk with her mother about it. She went to her mother and asked her whether she could be baptised too. Her mother hesitated because she was so young, and perhaps did not understand the rite, but the child looked up so pleadingly at her mother's face and said: "Mother, I love Jesus and I am His, why can't I be baptised too?" I think it touched every heart when the precious child, her face radiant with joy, came and knelt down and was baptised with the other two girls. An old man had been coming to me for some time seeking the Lord, and desiring baptism. He had been a faithful worshipper of Ram all his life, but now had turned to Jesus. After baptising these three young followers of Jesus, I turned and asked this old man whether he wanted to be baptised. He replied "Yes;" and after a few more questions concerning his faith in Jesus, and after taking the vote of those who knew him, we baptised him. This old man is 76 years old, had attended a mission school and had learned about Jesus when a boy some ten years old. That Sunday morning service was one of the most solemn I ever attended. A young beautiful child gladly acknowledging her love to her Saviour; and a poor, old, gray-headed sinner, on the verge of the grave, coming to Christ—what a picture! "Suffer the little children to come unto Me." "Come unto me all ye that are weary and heavy laden." God bless them both.

The baptismal service was followed by a love feast and oh! how our hearts praised the Lord as we heard the testimonies. Two young Native Christians who had come to us as teachers were converted. Some backsliders in heart were quickened. Bless His name. Twenty partook of the communion. At 3-30 p. m., preaching in the bazaar.

Yours in Jesus' Love,

Oct. 28th, 1889. W. A. Moore.

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INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON VI.

Sunday, November 10th. II *Sam.* xviii. 18-33.

SUBJECT :—David's grief for Absalom.

Golden Text.—A foolish son is a grief to his father, and bitterness to her that bare him.—Proverbs xvii. 25.

When the news of Absalom's revolt was brought to David, his first impulse was to flee from Jerusalem lest the city fall by the edge of the sword. He was followed by his servants and many faithful friends, including the high priest Zadok, with his sons and the Levites bearing the Ark of the Lord. David, however, sent the latter back, that by their means he might continue to hold communication with the beloved city and obtain information of the progress of events.

It was a sorrowful going forth, "all the country wept with a loud voice," as the company passed over the brook Kidron, and as David ascended the Mount of Olives he also wept. If it had been an open foe, he would bravely have waited the attack, and trusting in the Lord and the righteousness of his cause, would have led his followers forth to victory as in days of old. But this was such a hard and bitter trial. It was his own son, his loved and handsome child that had turned his hand against his father. Worst of all, David remembered the words of Nathan the prophet in pronouncing the Lord's judgment upon him for his sin in the matter of Uriah the Hittite (Chapter xii. 9-12). He knew in his heart of hearts that his own sin was the cause of this trial. But David knew that though the consequences of his sin could not be eradicated, yet it was a forgiven sin in the sight of God, for he had been able to sing as we saw in a previous study, that wonderful thirty-second Psalm, and now in the midst of this trial he was humble before the Lord, and able to look up to Him for guidance and help.

His first prayer was, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." The answer of the Lord was at once ready, in the person of a devoted friend of David's whom he prevailed upon to go back to Absalom, (who had by that time come up to Jerusalem) and who was to do his best to defeat the plans of Absalom and Ahithophel and join with the priests in communicating with David. The name of this friend was Hushai, the Archite. He was evidently a man much looked up to in Israel, at all events a man that Absalom thought worthy of consideration, for after Ahithophel had laid a plan for following David and slaying him, at night when he should be weary and weak-handed, Hushai proposed a counter-plan, which pleased Absalom better, that the whole of Israel should be gathered together and that Absalom should go to the battle in person. Ahithophel went and hanged himself because his counsel was not followed, and Hushai sent word to David to be ready for battle.

The foes met in the forest of Ephraim and the slaughter was great. David stayed in the city at the request of his servants, but as his people went out to battle he begged each Captain to save Absalom alive. His love and pity as a father were greater than his desire for complete victory as a king.

But the Lord had designed the death of Absalom. As he rode under an oak in the forest his beautiful hair of which he was so vain caught in the boughs of the tree, and Joab, David's general, finding him thus suspended, helpless, quickly slew him and then cast his body into a pit in the forest and set up a great heap of stones over it.

Absalom had reared a pillar for himself as he had no son, in the King's dale (so named from Melchizedek's time, see Genesis xiv. 17.) His three sons mentioned (Chapter xiv. 27) having doubtless died in infancy. Thus he had two monuments, the grand pillar he erected himself and the heap of stones that the servants of Joab piled upon him. One was his own estimate of how he wished posterity to think of him, but the memory of the heap of stones in the wood must have largely deducted from the "glory" of his memory. The judgment of God was upon him, Absalom was not the Lord's choice for Israel, and His blessing never rests upon the undutiful and deceitful. Some of the heaviest denunciations of the Word of God are directed at undutiful and rebellious children. Proverbs xxx. 17.

David sat near the gate of the city eagerly watching for tidings. Joab would not permit Ahimaaz the son of the high priest to bear the news as "glad tidings," as he wished to do, but sent a Cushite who had witnessed the death of Absalom to break the news to David. But Ahimaaz pleaded to be allowed to go too, and having out-run the Cushite arrived first. David discerning who it was coming, cried, "He is a good man and bringeth good tidings." Ahimaaz felt that he had good tidings, and bowing down before the king said, "Blessed be the Lord thy God, who hath delivered up the men that lifted up their hand against my lord the king." But all David's thoughts were for Absalom; was he safe? The Cushite followed Ahimaaz with the same good tidings, but it was not of victory David wanted to hear. When told of Absalom's death David went to the upper chamber of the gate and wailed out his grief and sorrow. "My son Absalom! My son, my son Absalom! Would God that I had died instead of thee, Absalom, my son, my son!"

Absalom dead, and dying in open rebellion to his father, dying unforgiven, unreconciled, what a sorrow for a loving father. And yet David's love for Absalom is but a faint type of God's love for His people. Our Lord Jesus Christ pictured God's love for His people in His sweet and tender parables of the Good Shepherd (John x.) the Lost Sheep, and the Prodigal Son (Luke xv.). "God *so* loved the world that He gave His only begotten son," and He mourns over the wayward and backsliding as Christ mourned over Jerusalem (Luke xiii. 34, 35.) Let us love Him because He first loved us.

AN IMPORTANT LETTER.

During a religious awakening in a factory-village in New England, a foreman was awakened, but could not find peace. His superior sent him a letter requesting him to call at six o'clock. He came promptly. "I see you believe me," said his master. The foreman assented. "Well, see—here is another letter sending for you by one equally in earnest," said the master, holding up a slip of paper with some texts of Scripture written on it. He took the paper and began to read, slowly, "*Come—unto—Me—all—ye—that—labour*," etc. His lips quivered, his eyes filled with tears; then he stood for a few moments, not knowing what to do. At length he inquired, "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master.

THE LENGTH OF ETERNITY.

Suppose the Creator were to commission some tiny insect to remove the matter of this great globe to the most distant star in immensity. It can carry for a load only an atom so small as to be imperceptible to the eye. Millions of years are required for a single journey. It commences its task upon the leaf of a delicate plant. With its invisible load it departs, deposits it and, after millions of years, returns for a second atom. What numberless years would pass before that single leaf would be carried away! what untold periods before the whole plant would be gone! What vast cycles would elapse before a tree, a forest, a hill, a mountain would disappear! The strongest imagination staggers at the thought of the ages that would pass ere the last particle of the globe would be removed. Yet even then your immortal spirit would be but in the infancy of its existence.

If you wish to destroy your influence, make the impression that you are a chronic fault-finder.

THE TSETSE FLY, AN ENEMY OF MAN.

Many travellers in Africa have written about the tsetsé fly, and have described its colour and its venom, yet very few people at home have any idea of the terrible impediment this little fly is to the opening up of the African continent. It appears like some peculiar addition to the curse; for not only have the poor sons of Africa to labour for their existence against "thorns and briers," but in many parts they are also prevented from utilising the ox or horse as other nations do. Consequently not only is a wheeled vehicle unknown in central Africa, but also beasts of burden; and the way that every branch of ordinary domestic work falls upon the shoulders of human beings, makes the business of life one of constant labour and toil.

The tsetsé fly is not, to my knowledge, found anywhere south of the Mababi flat. Along the southern bank of the Zambesi and Chobe rivers, however, it abounds; but when the traveller comes upon open, treeless, marshy country the fly disappears. For this reason the Barotse are able to keep large herds of cattle, on the open flats along the upper Zambesi. The Mashukulumbe tribes also, along the Kafankwi river, have very large herds of cattle, of an indigenous but very small breed. But these require continual watching to prevent their wandering off in the direction of the forest, where the tsetsé fly is found. The natives, however, are very skilful in taking their herds from place to place through the fly-stricken districts, travelling at night through the forest, and encamping during the day in the centre of open flats. Fortunately, during the cold season the fly does not bite at night, and the natives take advantage of this in moving their herds. It is also curious to observe that wherever the buffaloes and larger antelopes are killed off or chased out the fly disappears. Singularly enough, however, although the bite of these flies is so fatal to oxen, they are not attracted towards the districts in which oxen are kept, but follow the buffaloes and larger game into the wooded parts. In appearance the tsetsé is very like the ordinary house-fly, except that it is a little larger, and lighter in colour. It has not, however, the buzzing, importunate ways so common in the house fly, and is not an annoying creature like the mosquito. I have seldom found the mosquito and the tsetsé together; and the fact that the flat, open, grassy plains are the favourite haunts of the mosquito, may be the reason why the tsetsé fly avoids these parts, and takes to the forest belts, where the mosquito is seldom found. The bite of the tsetsé, it may be added, though fatal to cattle and some large game, is harmless to men and goats, and the traveller finds the mosquito far more troublesome to deal with. Donkeys resist for a long time the effects of the tsetsé poison, but often succumb at last. Even in cattle the poison usually only causes death after some weeks, during which the animals gradually fail. So says F. S. Arnot, the intrepid African missionary. Truly those who live where the tsetsé fly is not, have much to be thankful for.

CHARACTER AND LITERATURE.

Dr. Talmage thinks that much of the Christian character of the day lacks in swarthiness and power. It is gentle and active enough, and well-meaning enough, but it is wanting in moral muscle. One reason for this, he adds, is the ineffable softness of much of what is called Christian literature. The attempt is to bring us up on tracts made up of thin exhortations and goodish maxims. A nerveless treatise on commerce or science in that style would be crumpled up by the first merchant and thrown into his waste basket. Religious twaddle is of no more use than worldly twaddle.

The twenty-four Baptist churches of Richmond, Va., U. S. A., have a membership of 20,000, which is one-fourth of the population of the city.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. J. M. Macdonald, Rev. J. A. Harriss. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

CHRISTIAN NEWSPAPER & HOME JOURNAL

Published every Saturday Morning.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay ...	6	0
Ditto with postage to any part of India	7	10
Ditto with postage to Ceylon	7	10
Ditto ditto America or Australasia	9	4
Ditto ditto Great Britain	10	14
Single copies.....	0	2

Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian*, Tardeo, Bombay."

SATURDAY, NOVEMBER 2ND, 1889.

NOTES AND COMMENTS.

"The works that I do in My Father's name, these bear witness of Me."

The Bishop of Mauritius with his wife sailed for England by yesterday's mail steamer, having spent a few days in Bombay with their nephew the Rev. W. St. Clair Tisdall.

The Twenty-fifth Annual *Sabha*, or meeting of Marathi Christians at Ahmednagar, during the Dewalee festival, took place on the 24th, 25th, and 26th of October. It was attended by about six hundred men and women from all parts of Western India. It was, as usual, a season of blessing, and several conversions took place. We expect to give an interesting report of the proceedings in our next issue.

Our hearts have been cheered by reading of the blessing which has rested on the special meetings of the Faith missionaries at Basim. Why do we not publish more such reports as this from our missionary friends in different stations? Not, we are persuaded, because there is nothing to record, but because of a diffidence to write or speak of the work in which they themselves have been used. Satan is ever ready to chronicle his victories; why should not the Children of the King chronicle and publish to the world their victories for Jesus? Christ is honoured thereby, and His enemies who say the cause of Christ is dying out, are put to shame.

The picture of the fair little daughter of the missionary, only four years of age, kneeling beside the grey-headed old man, is a beautiful one, and is one more confirmation of the immutability of God's promises of blessing for the children of His faithful servants. The missionary's children have often to be brought up among many disadvantages. Heathen servants, heathen surroundings, a lack of Christian companions or forced separation from their parents, are some of the apparent hindrances to the development and cultivation of the youthful mind. But God supplies all that is lacking for the little ones as truly as for their parents. We know of several children of missionaries who are saved and working for God whilst they are still of very tender age, and some of India's noblest and best qualified missionaries are those who were born and have been brought up in this country.

A thoughtful writer has an appreciative word for lonely men—men who, though passed of sympathetic natures, tender hearts and social inclinations, are yet often obliged to walk alone. This writer says—"He who walks with God must of necessity walk alone. He must go when others stay; he must halt when others press on; he must turn back when others go forward; he must listen to an inward Voice, and heed admonitions of which others know nothing. He cannot follow the multitude to do evil. He cannot rush lawlessly or carelessly. He has thoughts which do not enter the minds of those around him, and communings which others do not have. Sometimes he may be counted unsocial. Sometimes his deeper thoughts withdraw him from the fellowship and the friendship of the careless and the frivolous; and these conditions he cannot change. But though he may be alone, yet God is with him; and, walking with God, he has peace within, though there may be clouds above, and storms on every hand. Let us not be too hasty to judge the lonely, silent, solitary men. Prophets and saints have walked alone; and men who lack the fellowship of their neighbours may often hold communion with their God."

An extraordinary sensation has been caused in England by the persistent and prolonged hostility of the magistrates and police of the small Hampshire town of Whitchurch to the operations of the Salvation Army. Officers and soldiers are being repeatedly fined, and sent to prison for non-payment of fines, as they were in Torquay about fifteen months ago. One Melville Portal, a local Magistrate, appears to be the leader against the Army, and the police are inspired and encouraged by the village brewer and the landlord of the White Hart beer-house, who have raised a subscription to reward them. A great indignation meeting was recently held of the friends of the Army, assisted by a deputation from head-quarters. On the previous day a converted butcher had had a van-load of furniture taken away by the police to pay his fines, and a youthful Salvationist of fifteen years had been taken off hand-cuffed to Winchester jail. Letters of sympathy were read from Pastor Archibald Brown, of East London, and Dr. Parker, of the City Temple. The latter wrote:—

I am in the fullest sympathy with those who are suffering from irrational and cruel treatment; and would bid them bear up their courage in the strength of God. All will come right at last. I question whether there is a sane man in England who is not on the side of the persecuted, and against the unjust and savage persecutors.

Pastor Archibald Brown wrote:—

You have my heartiest sympathy, and gladly would I be with you at Whitchurch, were it in my power. At the same time, I congratulate you upon the high honour that has fallen upon your Hampshire soldiers. They have a truly Apostolic experience, and are enacting over again the 4th chapter of the Acts. I pray for them, as the early Church did for Peter and John. "Grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thy hand to heal; and that signs and wonders may be done by the name of Thy Holy Child, Jesus." Whitchurch handcuffs are heaven's bracelets, and may well be worn without shame.

Miss Eva Booth, who helped to win the battle at Torquay, was present and addressed the meeting, and its over-flow in the Methodist Chapel.

A SUCCESSOR TO LIVINGSTONE.

The story of Frederick Stanley Arnot's seven years in the interior of Africa,* is since the days of Livingstone, one wholly unique. Starting from home with no plans, and only one purpose, that of reaching some hitherto unreached tribe in the interior of the dark continent with the Gospel of salvation, he arrived at Natal on the 20th August, 1881.

The way the Lord led him, step by step, the experiences he gained by the way and the lessons he learned, form one of the most suggestive chapters in the history of modern missions. Placing himself unreservedly in the Lord's hands, to go or stay, to be used or not to be used, and following implicitly the indications of guidance which he received through five years of wandering and many perils and dangers, he at length reached the Garenganze tribe and felt that he had found the people to whom the Lord was sending him.

Like his illustrious predecessors, Moffat and Livingstone, Arnot has carried on his pioneer work on strictly Gospel principles, to do unto others as ye would they should do unto you. Consequently as the natives came to understand him, they trusted him, and his way was opened among them in a way which called forth much praise and gratitude to the Lord.

His companion with whom he left England was taken ill during the few weeks of waiting at Natal, therefore he had to proceed alone, though all the time he was expecting to hear of some other friend coming to join him, but only after he had been two years with the Garenganze, was he refreshed by the arrival of two fellow-labourers.

Leaving Natal after a few weeks' stay, he proceeded to Shoshong in Bamangwato, via Maritzburg and Potchetsfroom, being desirous to get among the Sechuana-speaking people who in customs and language resemble the tribes of the interior.

After remaining at Shoshong for a few months and having gained considerable knowledge of the Sechuana tongue, Mr. Arnot started towards the Zambesi, under the protection of Kama, the Christian chief of Shoshong. On this journey he was glad to find himself able to speak so as to be understood in the villages on the route.

Several days journey in the desert exhausted the supplies of water. The cattle had been six days without water, and Mr. Arnot says he himself had but a pint and a half for four days journey, no meat, no water to cook his meal, and was living on a few dried peaches. He says "I was lying back in the wagon and had just mentioned to the Lord that promise, 'their water shall be sure,' when a young man of the company asked me if I wished to drink. Three Masoara, sent by Tinka, had brought three calabashes of water for us."

The same evening they reached the camp of the Masoara bushmen, and found it to be near the river, when they were able to replenish themselves with meat and water for the journey. Two months of similar experiences, brought him to the Zambesi in good health, when he stayed for some time at the trading station of Panda-ma-tenka.

* Garenganze, or mission work in Central Africa, London: Jas. E. Hawkins.

After careful enquiries and learning much of the native tribes around, Mr. Arnot decided to cross the Zambesi and make his way to the Barotse valley, expecting that later he would be able to proceed to the Batoka, on the high land to the north of the Zambesi. Negotiations were opened through a kindly European trader with the king of the Barotse, and after rather a perilous journey and much sickness on the way, he reached Lealui, the capital, in a state of high fever. The king had built him a new hut, which was unfortunately damp, and as it was the rainy season he was in a very bad condition of health from December till the following March. By April, however, he had recovered sufficiently to make an effort at school-keeping. He found the children quick at learning, but discipline difficult on account of the want of interest on the part of the parents. He says :—

The king too, cross-questioned me as to what I had come to teach. I spoke to him of sin, death, judgment and of God's love in the gift of His Son, and he listened attentively. "This," I said, "was my first and chief message, besides which I wanted to teach the children to read and write; also all about the world they live in, and other things that the white men know, which are good for all people to know." The king then said, "Yes, yes, that is good, to read, write, and know numbers. But don't, don't teach them the word of God; it's not nice. No, no, you must not teach that in this country." I kept silent till his excitement was over, and then said we would talk about it when he had thought more.

Besides school-keeping and conversation with the people on the things of God, Mr. Arnot was much occupied with doctoring the people. He was often successful in this. The king had long been ill and his doctors had done him no good. One of his headmen one day asked Mr. Arnot to see the king. The remedies given with much prayer, took effect, and he was sufficiently recovered the next day to attend a large council meeting. The headmen congratulated Mr. Arnot, "but," says he, "when I told them it was God and not man that had restored the king's health, they gravely shook their heads."

Mr. Arnot spent altogether about two years in the Barotse valley and its neighbour-hood, when indications appeared that this was not to be his resting place. His health had suffered from the malarial character of the district, the way to the Batoka was apparently closed, and another missionary was on his way to the Barotse. Therefore seizing the opportunity of travelling with a kindly Portuguese trader, Mr. Arnot left the Barotse, leaving behind him a testimony for Jesus, and of Christian living, which could not but make a helpful precedent for future missionaries.

Senor Porho was bound for Bihé in the Portuguese territory, and thither Mr. Arnot accompanied him *en route* for the West Coast. The outward appearance of the Bihé he found much more civilised, they had good houses, well-tilled gardens and good clothes. But, he says, they are sadly given to drink and immorality, it being an undeniable fact that those tribes which live near Europeans and imitate them, are more depraved than those of the interior.

While at Belmonte with Senor Porho, Mr. Arnot heard that the American Mission at Bailundu had been wrecked and plundered by the natives, and the missionaries forced to flee for their lives. With characteristic energy Mr. Arnot set out to see the chief man of the country, and found that it was through the influence of a low European trader that this had been done. Mr. Arnot spoke strongly to the chief of his conduct in treating men so, who had come so far to them with the message of peace from the true God. The chief sent for the trader, who was soon made to confess the lies he had been telling, and to explain matters to the natives. Before leaving that part of the country Mr. Arnot had the satisfaction of seeing the banished missionaries quietly return.

Just before reaching the coast town of Benguella, Mr. Arnot met a company from the far interior, the subjects of Msidi, chief of the Garenganze, who were on the way to the king's brother-in-law. A few hours later he met this brother-in-law, who read him the letter just received from Msidi. Mr. Arnot says :

It was dated this year and was written in a sort of wretched Portuguese, possibly by some half-taught black, and contained an earnest appeal that *white men might come to Garenganze*. Of course it was as traders that he wanted white men, but I felt that I had something even better than good trade, which if Msidi could only comprehend he would gladly receive. The brother-in-law was delighted at my proposal to go thither.

Having had Garenganze a good deal in his thoughts before this incident, Mr. Arnot took it as an indication that he was to wend his steps thither. He proposed to go for a year or two, as a visitor, and get the permission of the chief and headmen to settle among them. In writing to a friend at this time he says :—

This Garenganze route appears to be the one for my return into the interior, and I start on it with joy and gladness, not knowing that I shall ever reach that place nor what may be found for me to do on the way. I can honestly say that I have no plan to follow out, but am fully persuaded that it is necessary to remain in some place, so that one's message may be rightly known and understood. Whether that place be the Garenganze or somewhere short of it, God knoweth.

Four months were occupied in reaching Msidi's country. On arrival he was warmly welcomed, and a public reception held in his honour. He found the Garenganze to be a refreshing contrast in many respects to the Barotse. Msidi and his sons worked in the fields with the people, and while many barbarous and cruel customs obtained, Msidi's rule was paternal, and partook of a good share of even-handed justice, roughly administered.

Mr. Arnot evidently won Msidi's heart for he treated him with great kindness and liberality. Some Arab traders endeavoured to poison his mind against the new arrival, but after listening to a long harangue from them, Msidi acknowledged that he could not answer them, he knew nothing about the English, "but," he said, "one thing I know, *I know you Arabs*."

During the two years Mr. Arnot remained in Msidi's country he put in some good foundation work, built himself a house, and gained a good influence among the people. In February 1888, he left the station in charge of two brethren who had arrived to join him, and paid a short visit to England. He is now on his way thither again.

THE UNITY OF THE BIBLE.

By G. F. Pentecost, M. A.

Upon opening the Bible, and hastily turning over its pages, we are first struck with the fact that it is made up of sixty-six different tracts, or lesser books. We next discover that these books were written at different times, covering a period of more than fifteen hundred years; and that they were, of course, the composition, humanly speaking, of many different writers, among whom were educated and uneducated men, statesmen and peasants, kings and herdsmen, profound philosophers and simple minded fishermen; prophets, apostles, kings, and priests; just men and their helpers, as Paul and Luke and Silas. We also find that these books were written in different countries; in different languages; under different circumstances, and were addressed to different people —Jews and Gentiles, bond and free, Greeks and barbarians.

We also notice the great variety of its contents. Histories—of the creation; of races, nations, and individuals; divine institutions and ordinances; laws for life toward God and man; revelations of the mind of God, and the judgment of Heaven touching all things here below; the opening of the world to come, revealing the destiny of men, both of the just and the unjust; prophecies and the historic record of their fulfilment; the whole culminating in the New Testament Scriptures, which set forth Jesus Christ, God manifest in the flesh, crucified, buried, raised again from the dead, having purged our sins, and sitting on the right hand of the Majesty on high (Heb. i. 3); the Holy Ghost sent down from heaven giving demonstration and power to the preached Gospel (Acts i.) whereby guilty sinners are converted to God and added to the Church (Acts ii. 47), and finally through death and resurrection united with Christ in His eternal glory (Rev. xx. xxi.).

But now what of all this variety in books, authors, matter, and manner, and in the circumstances under which they were written? Does it follow that the Bible is a "heterogeneous jumble" of ancient histories or legends, of myths, religious speculations, and recorded superstitions? By no means: no more than it follows that because my body is made up of a great variety of members, each differing from the other in structure, office, work, position, and relative honour, it is therefore a "heterogeneous jumble" of legs, arms, feet, hands, eyes ears, mouth, nose, fingers, toes, flesh, blood, bones, muscles, tissues and skin. There are many members in the one body, and all the members of that one body, being many, are "one body." So also is the Bible one book, though made up of many books, each differing from the other as each member in the body differs from all others.

Each book in the Bible is animated by the same spirit and forms an essential part of the whole. We are not afraid of pushing this point too far, for it is most necessary that we should understand it. The great diversity in the books of the Bible is not only entirely consistent with its glorious unity, but in a very important sense necessary to it.

Who would think of denying the unity of this material world—the great book of nature—because it is written not only in the rocks, but in the sea, on myriad leaves, in the flowers, and in the meadows, in the constitution of man, and on the butterfly's wings; and spelled out in part in the starry constellations of the sky, and sung in the song of birds? How vast the book of nature! how deep its mysteries! and how seemingly contradictory some of its revelations! How the record of creation has been written in language of fire and storm, with the pen of ice, and ink of water; in the steady onflowing river, and in the rending earth-quake! This grand book of nature has among it, scribes, prophets, priests, and kings, its soaring poets and its sweet psalmists. In kingly and peasant fashion, too, has it been written; and yet who denies its unity? Geology, astronomy, optics, chemistry, and biology: how many are the books! how different the subject treated by each! put them all together, and you have the story of creation. Each book by itself is a fragment; all put together, make one grand whole. As yet the revelation of God in nature has not been put together: all is fragmentary still; so far, at least, as we have spelled out the story from the rocks, earth, air, and sea, and from the living creatures, and from those dead ages ago.

Principal Dawson says, in an article in the *Princeton Review*: "Subjects" in the natural and physical sciences, "once thought distinct are tending to coalesce. This is markedly the case with the great natural forces of light, heat, and electricity. It occurs also in the domain of organization among animals and plants, broad resemblances being observed where before only differences were discerned. The spectroscope has united optics and chemistry with one another and with astronomy. Geology has welded together in the past history of the earth a great number of the physical sciences. Very recently a text-book has been prepared to teach these relationships under the name of physiography—a name which may eventually become well known and highly important. It is undoubtedly the duty of science, while pursuing actively the duty of research along individual lines, to study practically this consolidation of the sciences."

In this testimony of a great scientist to the law of unity in diversity in nature, we have a confession of how slowly and painfully science is creeping along in the wake of the Bible; recognizing in its sphere what is most apparent in the realm of revelation. Let young Christian readers then, instead of being staggered at what may seem at first glance to be confusion, rejoice that the God of nature and of the Bible is one God; and that just as there is unity in the organization of the material universe, so full of diversity, so there is unity in the organization of the Bible, though it be made up of great diversity.

And the more we study the Bible in its parts and in its unity, the more we shall see that its structure is organic, and not mechanical; that is, that it is not put together like a machine, but is organized as the members of the human body are organized, by the power of the one life and spirit which animates every part.

Upon careful study of the word of God, it will be found to be a true development. From Genesis to Revelation there is a steady march and progress of truth. As the flower seed dropped into the ground begins to open and unroll itself, first into a little white and tender shoot, then into hardier stalk, branches, leaves, buds, flowers, with all the variety of parts—corona, stamen, petals, and leaves, exquisitely coloured and delicately perfumed, displaying a miracle of development; so we may say of the Book of Genesis, it is the germ book of the Bible.

I am persuaded that the whole of the word of God lies hidden in Genesis, just as the flower lies hidden in the seed. It may be that in some parts it is hidden deeper even than the possibility of microscopic discovery; but so also are many of the wonders and beauties of the flower, and yet we know they have all been unfolded from that little seed. Every truth concerning God and man is hinted at here. God as creator, as moral governor, as providence and as Saviour, is seen in this Book. Man in nature and in grace is brought before us—the Law and the Gospel are brought to view—in this Book. And so on and on as book after book was written, as institution and dispensation were brought out in clearer and sharper outline, and more minute detail, it was but the further unfolding and bringing out into fuller light the wonderful truths hinted at in Genesis.

The progressive development of this revelation in the Bible, is, after all, a chief proof of its Divine origin—not only as to the whole, but as to each part or separate book. If we were reduced to one line of proof—which we are not—to establish the inspiration of the various books of the Bible, we would unhesitatingly take that which is to be found in the Bible itself. The Bible is not a mechanism, but an organism—the same Divine Spirit breathing through and animating every part. It has no artificial members, no incongruous parts. There is not a single deformity or monstrosity about it. As we know the difference between the thumb of a human hand and that of a monkey, so by internal evidence we know that there are no human members in this Divine body. A peach graft will grow upon an apricot stock; but it is quite easy to distinguish between the wood of the peach and the wood of the apricot into which it is grafted. The mysterious life shuttle that weaves a human body never weaves a monkey; nor does the shuttle that weaves a monkey ever weave a man. Neither does mere human thought weave books like those found in the Bible.

The general pattern of the Bible is unlike that of any other book, ancient or modern; and the closer the comparison the more evident the organic difference. The various books making up the whole fit into the Bible, as the stones and cedar beams quarried from the hills, hewn from the forests, and fashioned to the plan of the temple, went into the sacred edifice, each in the place designed for it. The proof that any stone, or beam, or peg belonged to the temple was found in the fact that there was a place for it in the building, and that it fitted into that place. So of the various books of the Bible, they fit. More than that, they all bear the mark of their Divine Author.

A CHINAMAN'S SERMON.

This is the style in which a converted Chinaman preached the Gospel to some of his fellow-countrymen: "A man had fallen into a deep pit, and lay groaning in the miry bottom, utterly unable to move. Confucius, the ancient Chinese philosopher, passed by, and, looking into the pit, said, 'Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice. If you ever get out, be careful you don't get in again.' And that was all he could do for him. Next came a Buddhist priest, and, looking down at him, said, 'Poor fellow, I am pained to find you in such a condition. I think if you could scramble up two thirds of the way, or even half, I might reach down and help you out.' But the man was utterly unable to move. Last of all Jesus Christ came by, and, hearing his cries, went to the edge of the pit and reached entirely down to the bottom and lifted him up and set him on his feet, and said, 'Go, and sin no more.'"

THE NON-SUCCESS OF THE NEITHER-HOT-NOR-COLD POLICY.

Were you entirely sanctified under "I believe in holiness, but—"? Did you ever know anybody that was entirely sanctified under "I believe in holiness, but—"? Did you ever know a "holiness revival" to begin or to continue, or ever to do anything else but speedily and ingloriously end, under "I believe in holiness, but—"? On what side do you instantly place the man in your own mind who begins with, "I believe in holiness, but—"? Why should anybody think it hard that those who are always, unequivocally, unconditionally, unreservedly, on the side of "holiness," are slow to count him in as one of their number when he slowly commences, "I believe in holiness, but—"?—Philadelphia *Christian Standard*.

Y. W. C. A. WORK IN IRELAND.

The Young Women's Christian Association in Ireland has held its 6th Annual Conference. There are now seventy branches of the Association in Ireland, with 12,000 members. Dublin has two branches. Holiday Homes have been started in different parts of Ireland, and have proved most successful. It is hoped that by next summer such a Home will be established in the neighbourhood of Dublin.

EDISON;

OR

WHAT IS NECESSARY IN ORDER TO TRIUMPH.

The other day I was struck by the account of an interview with the celebrated inventor, Edison, who is at present in Paris.

Among other questions, the reporter asked: "Do you believe that the phonograph has attained its highest degree of perfection?"

"Almost," replied Edison. He then continued to relate how much he had worked lately to make his instrument reproduce the aspirated sounds. "*From eighteen to twenty hours a day, for the last seven months,*" said he, "I have worked on this single word 'specia.' I said into the phonograph, 'specia, specia, specia.' The instrument responded; 'pecia, pecia, pecia!' It was enough to drive one mad! But I held firm, and I have succeeded. Now you can read one thousand words from a paper at the speed of one hundred and fifty words a minute, and the instrument will repeat without omission."

On reading these lines, I reflected on the almost heroic effort, on the concentration and the perseverance displayed to obtain this result, which, although of vast consequence from a scientific and ordinary point of view, does not directly affect the destiny of souls and consequently has only a secondary importance. Then I thought of the multitudes around us who say: "Where is God? We know Him not," and of that other numerous class who practise religion, but for whom, in reality, God is only a word, because they have no real intimate knowledge of His Person.

Then this word came to my spirit: "You will find Me, if you seek Me with all your heart."

Ah! it is just the mighty significance of these three little words "*all your heart,*" that is so lost sight of by multitudes.

How strange! Every one understands that to acquire anything in any sphere of this world, one must seek it with the whole heart. The acquirement of riches, renown, glory, art-excellence, all demand the same sacrifice.

Is it not heart-breaking, in face of the persevering effort that the worldlings make to obtain their desired object, to see such a guilty neglect, inertia and idleness where eternal things are concerned? From the conduct of men towards God, one would conclude that the rule accepted everywhere else is not necessary here, whereas it is *more* necessary in divine things than in all else. For to seek God with less than all the heart is fatal! The powers and treasures of the Kingdom of God become the possession of those only who seek with all their heart.

Can we not imagine the mighty, mysterious forces of electricity whispering to Edison: "You will find us if you seek us with all your heart?"

Edison esteemed the result worth the trouble. Hence his perseverance. He consecrated eighteen hours a day during seven months to obtain it.

What value do *you* attach to the knowledge of God? What price do you put on the salvation of your immortal soul? What price do you set on the souls of others? Have you ever consecrated eighteen hours to seeking God, even in a week, to say nothing of a day?

I do not speak here of superficial "seeking," of going to church and chapel, saying prayers, performing religious ceremonies. But I ask, Have you ever put God truly first in your heart, concentrating all your being, faculties and heart to seek Him? It is thus that Mr. Edison applied himself. If not, do not be surprised that all is vague, uncertain and indefinite in your experience. It could not be otherwise.

Holiness, God, eternal things—will always remain enigmas to you, since they are only revealed to those who seek them with all their being.

* * * *

But let us ask, has not the example of Mr. Edison something deeper to teach us, especially to us who labor for souls? God's prophets, to be successful, must possess several essential qualifications:—love of souls, self-sacrifice, holiness, enthusiasm. But there still remains one which deserves special attention—one which specially distinguishes Edison's career, one whose importance it would be difficult to exaggerate. With it, all succeeds; without it, the man or the woman, even though highly gifted, can only fail, sooner or later. It is perseverance.

How often history gives us splendid beginnings in all domains, above all, in the religious. The originators have possessed more or less the different marks of the presence of the Spirit of God, but have none the less failed, lacking this master quality, perseverance, and the Day of Judgment will reveal what the world has thus lost.

It is a fact to note that the greatest things accomplished for God have not been so much due to very clever and gifted individuals, as to those who, having seen the prize before them, have set their eye on the mark once for all, who have, day after day, year after year, applied themselves to their task, and who have known how to persevere to the end.

Among these, God has called several, as He called Abraham, to go out into new ways of faith in order to start new movements, and they have had to sail through seas of calumny, persecution, misunderstanding, and difficulty of all kinds. They have not drawn back, and it is thanks to this perseverance that history has been able to inscribe their victories.

It is faith which is at the base of perseverance, and faith is not faith untried. Do not be astonished if you have to suffer. If Edison persevered and succeeded, how much more can we accomplish in applying to our work this same perseverance—we who possess for life, light and help, the Creator of all things!

* * * *

In order to persevere, we must know how to govern ourselves. We all carry in us a world of thought, feelings, inclinations, of which it is necessary for us to become master by the strength of Jesus. It must be no more a question of consulting likes or dislikes, the agreeable or the disagreeable! Oh, what a frightful barrier these inclinations have always been to the accomplishment of the will of God in men!

Edison had to sacrifice ease, comfort, and the society of his family to perfect his invention. You have all done this, you who have chosen as the object of your life, the salvation of the world; but he had to submit himself to a still greater degree of renunciation to the continual concentration of his whole being upon this one object. And is this too much to ask for attaining our aim?

If we would become perfect *in the art of saving souls*, we must understand that this mastery of ourselves is continually necessary for little things as well as for great. That is, I repeat a higher degree of inner sacrifice, but whoever will attain in his work a higher level of success, must walk on a higher level of sacrifice. Moral education is generally so neglected that nine-tenths of men have never learnt to control their impulses. They do not know how to govern themselves, and are incapable of true perseverance. Edison knew how to apply himself, this is what thousands do not know.

Let me add one word on the blessed fruits of this perseverance. One of the most precious is that it makes us know God. It is just in these difficult and dark moments that God reveals Himself to those who hold firm. It is then that one learns "to know Him and the power of His resurrection," being made "conformable unto His death"—that blessed, intimate knowledge so rare in our day. Those who give way to discouragement and look back never know what they lose! There was a hidden treasure for them in that desperate fight, but they gave up just when they would have found it.

It was in the most discouraging moments, after long, fruitless labor, that Edison suddenly struck some new vein of success. It is fire that purifies gold; it is perseverance in trial that fashions the man of God, that makes him a warrior. If we say, "I is too hard;" if we draw back, we just refuse the answer to our prayers to be made like unto Him. The Captain of our Salvation was perfected through suffering.

Not only is this perseverance blessed in its attainments but also in the force of its example. You cannot over-estimate the importance of your attitude under trial. You have thus an extraordinary hold upon outsiders, when they see you resist the pressure of circumstances, calm in the storm, persevering day after day.

How many have acknowledged later: "Ah! what convinced me was the sight of the faith, love and perseverance of such and such an one. I recognized there the character of Jesus and all my opposition melted."

In closing, look at our great example, Jesus Himself. If He had not persevered, where should we all have been? In face of Calvary, in the hall of Pilate and when all abandoned Him, we find Him the same—calm, assured, going straight on, true to the mission for which He came. He conquered in order that we might conquer. If we possess Him, we possess all things with Him.

"He that overcometh shall inherit all things; and I will be his God and he shall be My son."

CATHARINE BOOTH-CLIBBORN.

From "All the World."

Correspondence.

LOCAL VOLUNTEERS FOR MISSIONARY WORK.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—Kindly allow me to offer an explanation of my letter 28th September, and in reference to the corrections offered by Mr. Hacker in your issue of 19th Oct. I regret that he and I thus appear in an attitude of differing in any respect; but I attribute to him nothing but a sense of duty in thus placing us. And I can even thank him for the opportunity hereby given to me of stating my views more clearly.

One thing is certain that there is such a rule as stated in my former letter. Mr. H. both admits it and shows to whom it applies; but he complains that I stated only "half the truth," and omitted to mention the real application of the rule which he says is confined "to those with whom the Directors L. M. S. would take up responsibilities as to furlough &c." I confess that I fail on these points. Not from any intention to be otherwise than "fair;" but from a want of a clear knowledge of the rule and its adjuncts, I inadvertently omitted part of the truth concerning it. By Mr. H's correction I now understand that this rule does not apply to "*local workers;*" while it does apply to those who might seek to be admitted to a more close relationship with the Society.

I must confess that even Mr. H's kind help has not yet sufficed to give me any distinct idea as to where the line is drawn between these two classes, or as to the precise meaning of "*local workers.*" We all know of many Schoolmasters Catechists, Bible women, &c., who are bravely working as such in India, who, as far as I know, are held as quite distinct from, and inferior to, the brotherhood of imported Missionaries. How Zenana workers would be classified I do not venture to say: but I could refer to at least one instance in which an individual desirous of being received as a Zenana teacher, and being in every respect, personally and relatively beyond question, highly eligible for that appointment, found the rule of the L. M. S. so hard against her being received that she undertook a voyage to England for the purpose of becoming personally known to the Directors, and thus the only obstacle to her reception removed. The rule held so firm that no Missionary or Agent of the L. M. S. in India could by it, be allowed to judge of this candidate.

I wrote on this subject with a desire that existing obstacles to entering on mission work be removed; without introducing anything of a personal nature; but Mr. H. has prominently introduced it in a "case" which he puts as, in his belief, the cause of my letter to you. Whether so or not—let that pass. I know well that before this case occurred, and quite apart from any concern of mine, I have known this restrictive rule of the L. M. S. spoken of with regret by those who are really good friends of that Society; and it has been long in my mind that there is a wide-

ly extended desire that the rule be abolished or modified.

In my own experience I have nothing but great kindness to acknowledge in those with whom I have had communication; and when all their kindness proved to be unable to obtain even a relaxation of the rule, it very strongly shows its rigidity, and thus strengthens every reason for seeking its removal.

Mr. H. in his account of the "*case*" clearly proves the existence of the restrictive "*rule*" against which I wrote; but he is wanting in clearness as to the part which the Directors allowed the District Committee to take, when he writes that the Directors "allowed the District Committee to judge fully and to engage, &c." That is only part of the truth, and is calculated to give the impression that the permission included more than it actually did; for it was restricted to the position of a "*local worker*," and this he ought to have mentioned. In this light the rule is seen in its true nature closing the door to those who desire to be other than local workers, and preventing the Mission Agents in India from judging such candidates.

There is a further omission of part of the truth in the account of the "case." To put all fair it has to be supplied by the whole truth that the sort of "volunteer" suggested by the kindness referred to was one without salary; but with the privilege of providing a place to live in and all necessary expenses from personal resources.

By this further explanation called for by Mr. Hacker's corrections, the result of the whole is now clear, that, while the door is quite open to local workers as above indicated; there is the rule of the L. M. S. which closes the door to the class of candidates desirous of, and fitted for, a more full connection with the Society, as also above indicated; and that the objections to this rule become more strong in proportion as the class of workers excluded by it increase in value.

Yours in Jesus,
JOHN COX.

Olivers, Nagercoil.
Oct. 24th, 1889.

A MAN AND A BROTHER.

The African native, says Arnot, as found in his own home, is, like ourselves, a man with all the instincts of a man, and this is shown by the conduct of the lowest slaves. A poor slave whom I saw kicked out of a hut in which he had sought shelter, folded his arms and calmly said, "Yes, master, I know you think me to be a dog; but sir, I am not a dog, I am a man." There was, for the moment, a dignity and impressiveness about the poor naked fellow which subdued the man who was abusing him, and he was told to return to the hut.

A PLAIN-SPOKEN RAILROAD COMPANY.

The Chicago, Burlington and Quincy Railroad posts the following Notice in its many hundreds of stations and offices :—

The receiving of presents from their subordinates by officers and others in charge of men is very objectionable and is not permited on this Road.

A little reflection will convince any one of the evil of such a practice. Too often men who cannot afford to contribute toward such presents feel constrained to do so, rather than run the risk of incurring the displeasure of, or seeming unfriendly to, those having charge over them. Courtesy toward the employed, on the part of those in charge, is as much due as is cheerful obedience on the other side, and does not call for recognition through the means of presents.

Neither should employees be solicited, by those in charge, to contribute towards any object, whether charitable, religious, or of any other character, every employee is entitled to dispose of the compensation which he receives from the Company as his inclination or necessities may dictate, and should not, in any manner, be influenced in doing so by his superior Officers.

The above is in accordance with God's command;—"Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous." Ex. 23. 8.

A similar Notice should be published in all departments of Government and Railway service in India.

W. J. GLADWIN.

HOW GOD WORKS.

What can be done with no weapons but faith and prayer, is well illustrated by the story of one W. C. T. U. woman who gave a lunch to a tramp, and wrapped it in a Temperance leaflet. That leaflet was thrown down on the floor of a saloon. There it was seen and picked up by the proprietor himself. He read it and the Spirit of God sent home the truth with such power to his heart that he gave up his business and became a Christian man.

A WEAPON THE WICKED DO NOT LIKE.

The most worldly-minded man who has no thought beyond stocks and bonds, says a writer in the *Christian Cynosure*, thinks it right and proper that his wife should do all the praying. It was not the preaching of John Knox, powerful as it was, that Queen Mary said she feared more than ten thousand armed men. It was his prayers. And though the liquor party may not be willing to confess that it fears prayer more even than burning words on the platform, at the bottom of their hearts they have always feared it more.

PASSENGERS ARRIVED.

Per P. & O. Extra Str. *Peninsular*, Oct. 27 :

From London—Surg Genl Pinkerton Mrs Johnston Mr and Mrs Kaye Mr and Mrs Hamblin two children and ayah Mr R Turnbull Rattigan maid and child Col Goodfellow Lady and Miss Edge and maid Mr and Mrs Staunton and 2 children Mr and Mrs Whitehead Mrs Izat infant and ayah Mr Milne Mr Nicholson Miss Nicholson Mr J Donning Master Donning Mrs H Donning Miss A Donning Mrs Mears Miss Reed Mrs and Miss Hojel Miss K Hojel Miss Maynard Mrs Kellie infant and ayah Surg-Maj Kellie Mrs Dowres nurse and two children Miss Brookes Miss Gilbert Mr and Mrs G B Groves Mr Howman Mr Hogberg Mr and Mrs Thompson Mrs Leach Miss Sharp Mr and Mrs Anderson child and ayah Captain Welchman Miss Brodie Captain Danes Mr and Mrs J R Lowis Mrs Gauntlett and ayah Mr J H Simpson Mr E Jones Miss Low Miss MacMillan Mr F Sands Mr Danes Captain W W Hunter Mrs Groves Mrs Young and 3 children Mrs Frost Mrs White and nurse Mr J S Moss Col Mander Dr Morton Mrs E Taylor Col Greigs Mr Goweton Mr B H Grey Mrs Sealy Mr Tomkinson Miss Jenning.

From Marseilles—Mr J P Thomas Mr H H MacLeod, Mr and Mrs Geo Ross Col G W Young Mr G B Allen Dr K MacLeod Mr G W Allen Miss Lawrence Col Walker Mr Garrett Surg-Genl B Smith Lieutenant R E Sullvan Mr and Mrs F Ross Mrs O'Hara Mrs Rattigan and child, Mrs F Short Captain and Mrs Franks Mrs Gadams Mr B Bulkley Miss Bulkley Mr and Miss Mann Mr and Mrs G W Llewellin Mr Hare Mr C H Selby Mr Izat Mr Rose Mr and Mrs Bowstead Mrs G Lewis Lt Col Manderson Captain Carter, Mrs Tyrrel Mr Goldring Mrs Cox infant and maid Mrs A Mone Mrs J Begbie Mr and Mrs A Pedlar Mr A J Oldham Mr A H N Reid Captain and Mrs Riddell Mrs McNair General W H Elles Col Wilmot Mr Wiseman Mr and Mrs J S Middleton Mr Slaty Mr A B Gradon Mr Dixon Mr W Watson Mr G Mayne Miss H M Bulkley Captain and Mrs Joseph Rock Revd R Bateman Miss Gibson Mr H M Abbas Captain Beecher Mr W Walker Mr J Watson Mr B G Grey Mr B M Smith Col and Mrs Grey and infant Mr Richardson Mrs Mander Mr Tathill Mrs F Tathill Mr Townsend Mr G L Harris Mr Sibald Mr R King M C W Duke Mrs Edgar Lady Gough Mr C E Coode Mr and Mrs L Hudson Mr Graham Watson and Mr Cloptoun.

Per P. & O. Str. *Assam*, Oct. 28th :

From London Lieut Beadon and Mr Brown.
From Southampton—Mr Seagrin and Mr Calderbank.
From Brindisi—Mrs and Miss Brodic Col Anderson Mr and Mrs Brodhurst Mr S L Jackson Mr and Miss G T Jackson Lt-Col Ellis Mr and Mrs Graves Dr and Mrs Cleghorne Mr and Mrs Brown Mr Howell Capt and Mrs Baillie Mr Shakespear Mr Copeland Mr Pritchard Mr Gale Mr Snell Miss E Ward Mr Craig Mr Walkendy and Mr Nellor.
From Aden—Mrs Ashby.

PASSENGERS SAILED.

Per P. and O. Str. *Peninsular*, Nov. 1st :

For London—Mr and Mrs W R Partridge and infant Mrs Childers and infant Capt J E de V Tattersall Mrs Harrison and three children Mr J Ranken Mrs J M Lane and two children Miss and three Masters Nesfield Capt W H Hillas Mr and Mrs J A Lowe and child Miss C A Lowe Mr Alex McDonald Mr Charles Light Mr G Robertson Mrs Robertson child and infant Mr W Baylis The Bishop of Mauritius Mrs Royston Mr John Hayes Mr and Mrs T Spratt Mr S Williams Mr W J Eustace and Mrs and Miss Godfrey.
For Brindisi—Lieut H D Watson Col J Sconce Mr G K Wasey Mr H Phillips Mr Robert Walker Mr L W Teyen Mr J Davis Mr G C Stawell Mr C S Nayudu Mr J A Fergusson Col S H Cowan Mr A W N Wyatt Capt and Mrs Graham and Mr E B Whitney.
For Port Said—Miss Royston.
For Aden—Mr E T Allard.

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UNDER
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CONTENTS:

Luchminia, an Indian girl, becomes a Christian.

Conspiracy of Luchminia's mother and a profligate man named Radakissen to force Luchminia back into a life of infamy.

Successful application of the conspirators to Mr. C. C. Quinn, an English magistrate at Patna. He gives an illegal decision which hands Luchminia over to a life of lust.

Exciting scene in Court. Luchminia resists being carried away by the profligate Radakissen, and her immoral mother. She is overpowered. Mr. Quinn refuses to delay his fell sentence while an appeal is made to a higher Court.

Lord Dufferin, the Viceroy, is appealed to by telegraph to intervene, and prevent the execution of the cruel and illegal sentence. No result.

Lord Lansdowne, the incoming Viceroy, is appealed to. He refers the subject to the Bengal Government.

Appearance of the case in Parliament.

Publication of a letter from Miss Abraham, of Patna, to whose house Luchminia fled for refuge, before her condemnation by Mr. Quinn.

The Bengal Government decide to leave Luchminia to Perish.

Suggested Appeal to the Queen.

Application to the High Court at Calcutta on behalf of Luchminia. Extraordinary conduct of the Judges. Luchminia insulted from the Bench.

Luchminia's mother and uncle confess to perjury.

How Mr. Quinn shut out evidence.

The claim of a moral assassin to be a saint.

The non-official press on the case.

SUPPLEMENT.

"There is a God in heaven that revealeth secrets." Copies of the affidavits of Luchminia's mother and uncle, confessing to perjury against her.

"Ye have prepared lying and corrupt words." The disgraceful dispatch of the Government of India to the Secretary of State for India dissected and answered.

The Viceroy and his Council.

Public condemnation of the Viceroy's Council.

The affidavits of the perjured witnesses in the House of Commons. Sir John Gorst's statement, and the *Bombay Guardian* thereon.

The Calcutta Missionary Conference, in view of the serious miscarriage of justice appeal to the India Government, on Luchminia's behalf.

Calcutta Christian women also appeal to the Viceroy's Council.

The Government of India's unworthy response.

Danger of allowing personal rights to be trampled upon.

"He that justifieth the wicked, and he that condemneth the just, even they both are ABOMINATION to the LORD."

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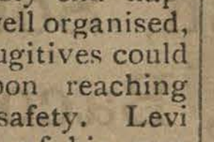

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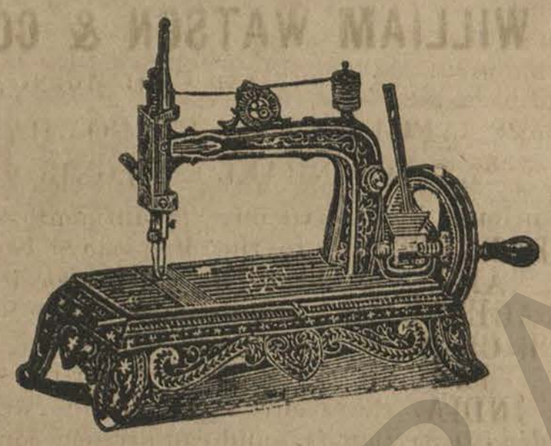

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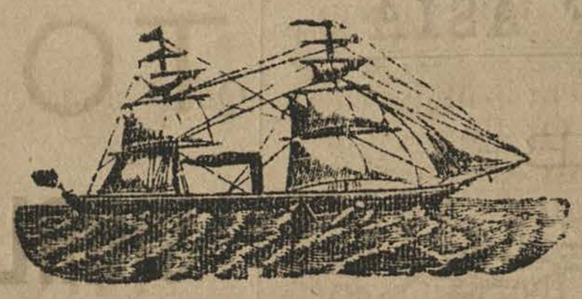
ANCHOR  LINE.

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